The Messenger.

"As the Truth is in Jesus."

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Dr A H Strickler
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THE MESSENGER.

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Poetry.

NOW COMES OUR TRUE PASSOVER.

Our Paschal joy at last is here,
We praise Thee Christ, Redeemer dear,
From death Thy servants Thou dost save,
Thyself arising from the grave.

The Tree of Life its Fruit hath borne,
The Tree where Thou wast hung in scorn,
Whereon Thy rosy Blood was shed;
And now we feed on Heavenly bread.

We praise Thee, Jesu, for Thy hand
Hath freed us from corruption's band,
Our weary thraldom now is o'er,
We bow beneath the law no more.

True Paschal Lamb, for sinners slain,
CHRIST, free from blemish, pure from stain,
Be Thou our Strength, our Food, our Life,
In all our need, in all our strife.

Thou who hast conquered hell in fight,
We can do all things through Thy might,
Set free the slaves to give Thee laud,
And bring them to the land of God.

O risen Lord, grant us to rise
As Thou hast done, in joyful wise,
First, for Thy work from error's gloom,
Then on the last day from the tomb.

We praise Thee, who from death's fierce hold
The carnal, under evil sold,
Hath freed, and pointed out the way
Where we must tread to live for aye.

—From the Swedish. XVI. Century.

Theology and Criticism.

For the Messenger.

BARTLETT ON GENESIS.

Several weeks ago the New York *Independent* published a series of scholarly articles from the pen of the Rev. Dr. Bartlett, President of Dartmouth College, on the Mosaic account of the creation. The author's aim is to show that the six days of Genesis, including the formation of man, when legitimately interpreted, harmonize with the most trustworthy conclusions of natural science. Between the epitome or summary representation of the original seer and the inductions of reason from palpable phenomena there is no conflict. The best established theories respecting the cosmic process support the sacred record; and the sacred record teaches those truths respecting the formation of the heavens and the earth which discovery and investigation on the plane of the material world have brought to light. Of the argument of Dr. Bartlett, the turning point is the idea that Genesis summarizes in brief outline the pre-historic processes extending through an indefinite succession of ages. A constructive movement which may have occupied thousands or millions of years is represented by a sentence or a single clause, unknown cycles of time and epochs being indicated by a phrase or a word. The argument evinces profound reflection and firm faith in the divine authority of Scripture. These articles are a valuable contribution to one method of apologetical reasoning. They show how much may be said by a Christian scholar at the bar of natural science in defence of the biblical account of creation.

But forcible and clear as the argument is, it proceeds on the basis of presumptions which, as we think, are not consistent with the Christian doctrine respecting Holy Scripture. Throughout these articles there is a silent concession to naturalism which, if explicitly stated and logically developed, would nullify the chief aim of the argument.

By implication, Dr. Bartlett concedes to natural science jurisdiction in the premises. Human reason holding a given theory of nature and man is assumed to be a competent judge of the opening chapters of Genesis. Guided by light emanating from the investigation of the material world, reason is qualified to judge whether the book of Genesis, an integral part of the Old Testament Scriptures, teaches truth or error; the purpose being to show that divine revelation communicates to men the knowledge concerning the cosmos which science holds to be valid and trustworthy. Is this silent presumption Scriptural? Can the natural reason be a court of jurisdiction? Disciplined and enriched by philosophy, or enlightened by the researches of geology or astronomy, however profound and vast the knowledge acquired or however complete human culture, the understanding is, after all, no more than human understanding, its vision narrow and superficial, its radical tendencies carnal, and its judgment concerning the being and works of God changeful, perverse and antichristian. Do not all Christian scholars concede that unless radically changed by the Holy Spirit of Christ, man is carnal and under the law of sin? That which is born of the flesh is flesh. Does not the apostacy from God embrace the whole man, the soul as well as the body, the intellect as well as the will and the emotional nature? Scientific knowledge of man and the world, whether better or worse, moves exclusively in the domain of the earthly and natural, governed in its generalizations confessedly, not by truth addressing us in the spiritual economy taught by the Word of God, but by external phenomena. Theories suggested and sustained by such induction, cannot be more heavenly or more spiritual than the understanding which conducts the scientific process or the phenomena on which the process is based.

We question neither the legitimacy nor the worth of natural science. Nor do we imply that the biblical scholar should not credit its discoveries, or keep pace with its manifold investigations, or honor its just claims to recognition. As men have the rights of freedom and property, whether they accept Christianity or reject it; as they may command our respect and even our admiration, like Homer or Demosthenes, though ignorant of Holy Scripture, or, like Spinoza, Schelling, Hegel, Kant, their works may be worthy of patient study though they deny supernatural revelation; so modern science has a mission and has rights which Christian scholarship acknowledges and sustains. But science belongs to the domain of the natural. It studies the constitution of nature in the light of nature, recognizing no other data of judgment; and aims at a theory of the physical, inferred from and supported by observed facts. For such investigations under the direction and guidance of palpable and observed facts no one calls science to account. Let these studies have full scope. But in consequence of such investigations, science acquires no spiritual prerogatives. It does not become a judge of God's Word. It cannot interpret Holy Scripture in its vital relation to Jesus Christ. It cannot pass judgment on the credibility of the first chapter of Genesis any more than it can pass judgment on the truth of the first chapter of St. John's gospel. All Holy Scripture is of God, not of man; every canonical chapter and sentence as well as every book. Diverse as the Old Testament is from the New, and greatly as the various canonical books differ from one another, they nevertheless have one characteristic common to all alike. All are of God; and by virtue of this relationship are the manifestation of the spiritual and heavenly world. Being the Word of God, Scripture cannot recognize the umpirage of natural science. Science and Scripture appertain to different spheres; one to the finite kingdom of things seen and temporal, the other, to the infinite kingdom of things unseen and eternal. Of God, and of the truth of His own revelation, can the knowledge of things seen and temporal be the criterion? Is it not legitimate to presume that man's theories of himself and of nature inferred from external phenomena alone, and wrought out by the unspiritual understanding, should be incommensurable with the wisdom of God? If man's theories contravene Scripture, is not this contravention a consequence which true faith in Christ and confidence in the authority of God's Word should lead us to anticipate?

If man's theories concerning the economy of creation seem to run counter to the word of God, no matter how satisfactorily these theories may for the time be supported, it does not follow that man's inferences are right and the word of God a pretense; but that science and Scripture deal with two different worlds or orders of truth. As regards the material world both touch the same object, but from totally different points of view. The standpoint of Scripture is divine and interior. The standpoint of natural science is human and exterior. The one surveys the universe with the eye of God, the other with the eye of man; the one exhibits the natural economy in its hidden synthesis with the author and ground of all things, the other teaches certain processes and laws inferable from surface indications. Each stands for itself, and on its own basis. Neither can be the other. Scripture does not profess to be the norm of doctrine for chemistry or geology. When natural science pretends to be the norm of doctrine for Scripture, the pretense is both unphilosophical and arrogant, and can arise only from ignorance of divine revelation or hostility to it.

Hence, when science constitutes itself a court to try an indictment against Scripture for false teaching, it entirely mistakes its vocation and jurisdiction. It commits an impropriety as great as if we should attempt to measure genius by means of a foot-rule. Hence, neither is it proper to make answer for Scripture, nor vindicate [illegible] in making Scripture square with irrelevant demands, we overlook the broad difference between the wisdom of God and the theories of man; and, as a consequence, we wrong Scripture in the honest attempt to defend it.

Communications.

For The Messenger.

MEMORIES OF FOREIGN LANDS.

In these days of extensive traveling, when Americans boldly penetrate the most distant recesses of Asia and Africa, it may appear almost presumptuous to record the impressions of an ordinary European tourist. There was once a time when travelers were regarded with peculiar veneration. Their tales were considered peculiarly interesting; and as their hearers longed for the marvellous, there was every temptation to give point to the recital of commonplace experiences. Now all this is changed; so that it has become a dangerous thing to give your impressions of foreign countries. If you are inclined to be severe, your language is resented as a personal insult by the natives of those countries with whom you may happen to be acquainted; while if you are too enthusiastic, there is sure to be some one close at hand who has visited the places you attempt to describe, and who kindly informs your friends that the reality falls far short of your poetical representations.

It is only when a friend speaks to friends, that their sympathy can be expected to add interest to the details of modern travel; and the present writer therefore ventures to remark, that it is only at the repeated solicition of friends that he proposes occasionally to reproduce a few reminiscences of European travel. Of course, such recollections must take the form of familiar conversation; the writer must have the privilege, for the sake of the little ones, of explaining things with which the ordinary reader may be supposed to be familiar; and he must be permitted to linger and dawdle over the scenes that please him, just as long as he likes.

It may be remembered by some of our readers, that we sailed from Philadelphia on the 27th of June, 1878, and after a delightful passage arrived in Ireland. In several letters, published soon afterwards, we attempted to tell how we sailed on the lakes and plucked heather on the mountains of that beautiful island. Our last communication was entitled, "A Glimpse of Dublin;" and it is from this point that we propose to continue the record of our wanderings.

ON THE IRISH SEA.

We had taken berths in the steamer "Earl of Carlisle," which was advertised to sail promptly at 4 P. M.; so in the innocence of our hearts we went on board half an hour earlier. Alas! for our ignorance of the ways of the old world. The only passengers on board were a Canadian family, who, like ourselves, had not yet got over the American notion, that a ship is likely to sail at the time appointed. At four o'clock the majority of the passengers leisurely began to come on board; the cargo, which consisted principally of great bales of vegetables, was gradually stowed away in the hold; and it was not until after five o'clock that our engine gave a little squeak, and we found ourselves slowly steaming down the Liffey.

Just before the steamer started, the head of the family we have mentioned addressed us:

"Beg pardon! You are from the States, I presume."

"Yes, sir; we are from the United States. Are you an American?"

"No, sir!" was the reply, "I am a Canadian."

The reply appeared somewhat amusing. It reminded us of a certain mythical personage who, on being asked whether he was a native American, replied: "No, I was born in Pennsylvania." It did not take long, however, to become reconciled to this mode of expression. A young lady from Newfoundland, whom we afterwards met in Edinburgh, was firm in refusing to be called an American. She said: "We have long ago given up that name to the Yankees."

A few minutes after our conversation with the Canadian, we were addressed by a gentleman, dressed in hunter's costume, who [illegible] "Can you tell me," he said, "whether shooting is good in America this summer?" It was an unfortunate question. We had brought no sporting news across the ocean, and it was hard to frame a satisfactory reply. By dint of a few questions we, however, discovered, that the man was particularly interested in the comparative abundance of buffaloes; and after that we had no difficulty in giving him satisfactory information. We had recently read a brilliant account of a buffalo hunt on the prairies; and while disclaiming all personal knowledge of the subject, it was not difficult to give him a description of the fascinations of the chase which wrought up his enthusiasm to fever heat. "O," he exclaimed, "if I should ever stand on the prairie, with half a dozen dead buffaloes around me—all slain by my own hand—I would regard it as the crowning achievement of my life." He had some idea, he said, of going to America next year to hunt buffaloes; but had hitherto thought "there would be more fun, you know, in shooting tigers in Bengal." After listening for some time to the recital of the deeds of this young Nimrod, we came to the conclusion that he was somewhat inclined to "draw the long bow." If he should ever visit America the result would be a volume full of marvellous escapes and thrilling adventures.

While we were thus engaged in conversation, supper was prepared; and we sat down to an excellent meal, of which the principal dish consisted of fresh Scotch herrings. There were about twenty-five passengers on board, all of whom appeared to be in excellent humor. Stories were told which, in some instances, reflected pretty severely on the different nations there represented; but no one appeared to be displeased, and those who were attacked took their revenge by paying back the assailant with plenty of his own coin.

It was somewhat surprising to see the company so sociable after so short an acquaintance, and with all our social equality, it is doubtful whether this would have been the case under similar circumstances in America. It was, however, evident at a glance, that the whole company consisted of people of some culture, whom a single improper word would have driven to silence.

While we took a walk up and down the deck after supper we had an excellent view of the coast of Ireland. There, on our left, was the great Hill of Howth, from which a sub-marine cable extends to Holyhead, in England. All along the shore there are light-houses at short intervals; and it is pleasant, when evening comes, to see them flashing out their differently colored lights over the waters.

We were now in high latitudes, and the night was slow in coming. At ten o'clock in the evening it was still light enough to read fine print. The usual evening breeze now sprang up, and it became very cold. The sea grew rough, and the gathering darkness increased the emerald color of the waters. We passed a number of fishing smacks, which seemed to be laboring hard to resist the power of the waves. It was a scene of indescribable sublimity.

We entered into conversation with a very pleasant gentleman who told us that he had been for many years a purser on one of the Cunard steamers, and had crossed the ocean upwards of seventy times. "And during all that time," we inquired, "were you never in danger?" "Only once," he replied. "We ran on Cape Race in a fog, and hung there for several hours. That was a terrible time; but we got off at last and reached our destination safely. In fact," he continued, "I never feel as safe as when I am in a good steamer in the middle of the Atlantic ocean. Little land-locked seas, like the Irish, are my special aversion. There is a much greater probability of collision or of running on shore—of course, there is no danger at this season; but in a winter fog, a voyage from Dublin to Glasgow is often no trifling matter."

An old English lady, who had been visiting relatives in Dublin, remarked rather snappishly: "You Americans are the greatest travelers in the world. Are you traveling for pleasure? I hope you find this voyage pleasant—I don't!"

We retired early to our state-room, which was a gloomy and badly ventilated den, which accounts for his published statement that the night was "exceptionally pleasant." Morning came at last, and we found ourselves in the frith of Clyde, with the islands of Bute and Arran on either side.

Bute and Arran! How many romantic incidents of Scottish history do these famous names recall to memory! Is it surprising that when we beheld their white villages and thatch-covered cottages, the present was forgotten, and the mind was occupied with the occurrences of three hundred years ago?

Our attention was recalled to the present by a series of shrieks from our engine, such as we had not heard before. We were passing a beautiful cottage, and several ladies came running down to the shore waving flags and handkerchiefs. The captain stood on the deck, smiling and bowing, and was evidently supremely happy. "What does all this mean?" we inquired of the mate. "We are passing the captain's residence," he answered with a smile, "and this is his usual way of greeting his family." It was pleasant to see the rough-looking sailor manifesting such affection for his household.

Dark, grimy, old Greenock now appeared in sight, celebrated for its shipyards and its fisheries. We might have remained on board until the vessel reached Glasgow; but the voyage up the Clyde is slow and tedious, and we therefore landed at Greenock in the hope of gaining time by taking the cars. In this we were disappointed, as will be seen hereafter.

J. H. D.

KEEP YOURSELF OUT OF SIGHT.

A gentleman, with fishing tackle and other necessary appliances, went forth to a stream where he toiled all day and caught nothing. Toward afternoon he espied a little ragged urchin with tackle of the most primitive order nipping the fish out of the water with marvelous rapidity. Perfectly amazed, he watched the lad for a while, and then went and asked him if he could explain the reason why he was so successful, in spite of his meagre outfit, while the expensive apparatus could catch nothing. The boy promptly replied, "The fish'll no' catch, sir, as long as ye dinna keep yersel' oot o' sicht."

Here is a suggestive lesson for "fishers of men." They may spend much care on style and rhetorical adornment, in all of which they may attract much attention to themselves, and yet utterly fail to win men to Christ. "Keep yourself out of sight"—the wisest advice that can be given—for only thus can the sinner be brought face to face with the Saviour. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." —*The Watchword.*

Family Reading.

TO THE EASTER LILY.

O Easter Lily, lift your shining head;
Brush off the shadow of the barren mould;
For Winter, who has bound you fast, is dead,
And summer woos you to his heart of gold.

Sleep, Christmas Lilies, 'neath the Christmas snow,
For on your white lips is the kiss of death,
And while the happy hours come and go,
Still shall we wait and miss the fragrant breath.

Wake, O June Lilies! stir in your green beds,
Whisper life's secret to your listening heart;
The sun, himself, shall crown your loyal heads
When you have burst your thousand heads apart.

Bloom now, O Easter Lilies! wreath and twine
Your silver stars around the glad new earth;
The last year's leaf has died that you may shine,
And there is Resurrection in your birth.

—*L. Clarkson in Easter Lilies.*

NELLIE HOWARD'S EASTER.

Lent was over: Easter had come. The sun shone brightly; white, fleecy clouds flew over the blue sky; everything seemed to sparkle and glisten, as if the joy of the day had been infused into it. Sunday-school was an hour earlier to-day than usual, that the time might be had to put last touches to the decorations in the church, and that there might be nothing to disturb the quiet of those who came early to the Easter service. Every face glowed with interest, and all hearts were full of pleasure in the beautiful, flowery emblems each had brought to give to the Lord that morning.

"Did you ever see anything so lovely, Miss Kate?" asked Lottie Steele, as she held up a large heart made of violets and rosebuds. "I've saved every penny this Lent, and besides this I have more for my offering."

"And this, Miss Kate," said little Fannie Gray, as she proudly showed her treasure—a cross of beautiful velvety pansies, each little face being a study in itself. "Mamma says," continued the little girl, "Jesus can give the cross and the heart's-ease also, and I thought it would be so pretty and so true, and perhaps some one will remember that when they look at this."

"And what have you got, Nellie Howard?" asked the girls as Nellie came in, admired each emblem, but seemed looking for her own.

"I haven't anything at all, Miss Kate," said Nellie.

"Nothing at all for Easter!" echoed the girls.

"Why, aren't you ashamed of yourself?" asked Lottie Steele. "Haven't you any money? I know you have, for I saw you buying oranges the other day. For my part, I'd be ashamed to spend my money like that, and not have a flower to give to the Lord at Easter."

Miss Hudson looked at Lottie, and it checked her, and said pleasantly:

"Why, Nellie, where is your calla? that's the very thing; we can add one more calla to those in the font."

"I haven't got—I can't bring it," said the little girl, and her cheeks flushed, while a suspicious twinkle of tear-drops came into her eyes.

Miss Kate said nothing, wondering also; for Nellie was one of her best scholars, as well as most zealous help at all times, and willing to give or to do anything in her power to beautify her much loved little church. The last leaf and flower had been laid in place, and the busy workers stood in silent wonder at the beautiful picture their hands had wrought. It was not only a beautiful picture, for each leaf and flower told its own particular story, mutely reminding the faithful heart of something that Jesus had done. The altar was adorned with its fair, white cloth. It was empty, as the feast was to be spread there. On the cloth in front of the altar was a large bunch of callas in their glossy leaves, clasped and held there by the large "I. H. S.," the letters which to some mean "I have suffered," and to others, "Jesus, the Saviour of men." All around were violets and roses, lying in the tender green of the climbing fern and Kenilworth ivy, which trailed its luxuriant growth over the wainscoting from the reredos to the chancel-rail, and hung from the chandeliers. The font was full of callas, while around its whiteness the dark green English ivy twined itself among the more delicate ferns and creepers, half hiding the wreath of prickly holly around its edge. Tall palms stood here and there in the chancel, and among them lay Lottie's heart and the pansy cross.

"What is that holly there for, Miss Kate?" asked Lottie Steele. "I don't think it is a bit pretty; it is for Christmas."

"The very reason it is there, my child. It is peculiarly connected with Christmas and always suggests it. Christmas was made for Easter, so to speak. Christ was born, not only to die, but to rise again; He is the 'first fruits,' you know. See, the callas say, 'He is risen'; Who? 'Jesus the Saviour of men.'"

The girls stood a few moments, asking a question now and then, until they fully understood it all, and then hurried home to prepare for service. Nellie lingered.

"I won't be at church to-day, Miss Kate," she said.

"Not at church, Nellie! You do not forget the Communion?"

"No, ma'am, I haven't forgotten it; but I won't be there to-day."

There was a little choking sound in her voice; but she lifted her truthful eyes to her teacher's face, and said:

"It's all right, Miss Kate."

Miss Hudson took the little girl's face between her hands and kissed it.

"I am glad to hear you say so; the dear Lord bless you wherever you are."

Tears sprang to Nellie's eyes, and she turned and walked quickly away. The girls were all gathered in the vestibule before service, talking over Nellie's absence.

"Well, if here isn't Mrs. Ray coming!" said Lottie. "I do wonder how she left Agnes, for she has not been at church for—I don't know when!"

Mrs Ray entered the vestibule, her face so calm and peaceful, her eyes fairly beaming with pleasure at the rare treat in store for her—the Easter-day, its holy service and precious feast. Her quick ear caught Lottie's words, and she paused a moment.

"I don't care, Nellie is a good girl; but I'd be ashamed to waste my money in oranges and creams during Lent, and not have a flower to bring here at Easter. And to be so stingy of her calla—she might have brought that; it is a beauty! I do wonder if that's why she did not come to-day?"

"I don't believe we ought to judge Nellie, Lottie," said little Fannie Gray. "We don't know anything about it, and it is not our business, at any rate."

"That's so, Fan," said Lottie; "and if I am going to Communion, I'd better go and pray the Lord to keep me from busying myself over other people's sins and attend to my own."

Mrs. Ray entered the church, and knelt to pray. It was some minutes before she could quiet her disturbed mind. "Poor child," she thought, "I did not think what a sacrifice it was to her. I was selfish, but I so longed for the Communion;" and as she prayed, she prayed for Nellie. It was a beautiful sight to Mrs. Ray. She had been so long housed in her own little cottage, watching by the bedside of her darling, that as she took in the meaning of the fresh, beautiful flowers, the "old, old story" came to her mind with new force. The boys' clear voices rang out, "Christ has broken the bars of hell," and the choir pealed back the "Alleluias." Then came the solemn anthem, "Christ our Passover;" then the quiet voice, "The Lord is in His holy temple," and all outside thoughts were lost in the worship of that Lord.

Mrs. Ray waited after service to see the rector. The remaining emblems devoutly disposed of, the sacred vessels cleansed and put away, he came out to speak to those who waited.

Mrs. Ray told him of Nellie. How the child had been the very light of their eyes during the Lenten season. That Agnes, whose frail life was fading away so fast, had been kept up entirely by the little delicacies she had provided, and that early in the morning she had brought her one lily that Agnes's eyes might see that beautiful Easter emblem the first thing on waking; and besides she had offered to stay with Agnes and care for her, that she might go to church, and kept it all in her own little heart that no one but Jesus might know. She told him of the words she had casually heard.

"I am glad to hear it, Mrs. Ray. Believe me, Nellie's heart will be happier than even ours have been. Our Lord gives, and His portion to those that love Him is no small portion, and I know that His peace will rest upon her as truly as if the benediction had fallen on her ears to day. I would like to give Agnes the Communion this afternoon, if she is able, and Nellie can have it then. I'll ask Miss Hudson and one or two of the girls to come."

"Thank you very much," said Mrs. Ray. "Agnes feared you might not have time for her to-day."

"I'll make time gladly," said Mr. Kent, and with a warm hand-clasp she went away.

Nellie ran down to the little cottage and dressed Agnes Ray's little altar for the coming feast, hanging the delicate linaeria over its lace coverings, and the large lily behind the cross. It was a solemn service. Agnes's pale face, glowing with its hectic spots, seemed to shine with an unearthly light, and they all felt that she would soon leave this home to put on immortality. After the service, Agnes asked the girls to stay a few moments with her. Nellie kissed them all good-by, as she had to hurry home, and went away with Mr. Kent, feeling so light-hearted and happy. Little thinking that he knew all about it, she told him that this had been the nicest Lent and pleasantest Easter she had ever known. Agnes told the girls, in her gentle way, how the Lenten season had passed: how Nellie had found time, with her daily lessons and home duties, to read to her, to run in and tell her each day of Mr. Kent's lectures, giving her spiritual food as well as the little delicacies which her mother's small purse could not provide for her; how the first thing she saw that morning was the lovely lily, reminding her of Easter, and how she had stayed with her that her dear mother might go to church. And many gentle, loving words of advice fell from the lips of the dying girl to these her schoolmates; and they went away with their hearts strangely softened within them. Next morning Lottie Steele with several of the girls were in the school-room before school, when Nellie came in. Lottie flew at her and gave her a hearty squeeze.

"Nellie Howard, you're a trump, and if you'll forgive me for the injustice I did you yesterday, I'll do my very best to hold this dreadful tongue of mine, and keep from judging any one but my wicked self."

Nellie laughed, and returned the greeting heartily. The Easter lesson bore its fruit. Lottie did make brave efforts to conquer her fault, and the next Lenten season showed not only the pennies saved, but many self-denials and good works, done from pure love of Jesus, and not from pride of heart, or praise of those around her.—*Churchman.*

WEDDED LOVE—A TRUE INCIDENT.

"Make the bed easy, Mr. B.," said Uncle Abe to the undertaker, who was preparing the coffin for his aged wife. "Make the bed soft and easy, for her old bones are tender and soft, and a hard bed will hurt them." He forgot for a moment—that old gray-haired man—that she was dead; that the old bones had done achieg forever. Sixty-four years had she walked by his side, a true and loving wife. Sixty-four years! Just think of it in this age of divorce. Sixty-four years had they dwelt under the same sorrows of life; together mourned over the coffin of their first-born; together rejoiced [illegible] the prosperity of their sons [illegible] wonder he forgot. Her loving hands had so long cared for him, for he had been the feebler of the two. "Until death does us part," said the marriage service that had united them so many years ago. Death had parted them, but the love still survived. Tenderly had he cared for her all these years, and now tenderly did he watch the making of the last bed of this still-loved wife. He had bravely breasted the storm of life by her side, but now that she was gone he could not live, and in a few days they laid him by her side. —*New Orleans Picayune.*

LAST WORDS.

A family of notable housekeepers in a farming district of New England, where good housekeeping is reckoned the corner-stone of womanly virtue, were wont to tell with pride the last words of their grandmother when she lay a-dying.

Beckoning feebly to her son, she whispered, "Take a cambric handkerchief out of my drawer, go to the parlor, and rub it over the centre-table. I am afraid it has not been dusted to-day, and all of the neighbors will be crowding in when I am dead." He obeyed her, and brought back the handkerchief spotless in the whiteness. She nodded, satisfied, closed her eyes and died in peace.

To most people it may seem horrible that an immortal being should go forth to meet her Maker with no higher thought than the dust on the parlor-table; but the horror and loss and pity lie not in the devotion to paltry nothings in the moment of death, but through the preceding long years of life. A neat house, good cookery, tasteful dressing and business affairs are all good useful things in their place in life, but the place is a subordinate one. When men or women give their whole life, thoughts and affections to one of these pursuits they will probably cling to the rotten earthly thing even as their souls go trembling out into the presence of the Almighty.

A superstitious feeling that the ruling passion is strongest in death has caused men to preserve the last words of most eminent people. They have often been highly characteristic.

We are all familiar with Chesterfield's polite "Give Dayrolles a chair;" Haller's "The artery ceases to beat;" the witty Frenchman's quip to the priest who was leaving the room, "One moment, Father, and we will go out together;" Goethe's "More light;" Fontenelle's nice distinction with his last breath, when dying at one hundred years "I do not suffer, but I feel a certain difficulty in existing;" De Stael's dramatic "God, my father and liberty!"

But the truth is, dying words are apt to refer to mere bodily sensations, and in any case matter but little. It is our living, not our dying, that concerns us.—*Youth's Companion.*

EASTER.

BY MARGARET E. SANGSTER.

Once more the yearly miracle
Is wrought before our eyes,
And over all the wakening earth
A tender beauty lies,—
A rapt expectance of desire,
Where soon the pomp shall be
Of drifting blossoms rolling far
Like billows of the sea.

Fair Spring, she comes with lilies pale,
Like vestal virgins white
Who hear the bridegroom and the bride,
And meet them in the night.
Fair Spring, she bears a seal divine;
For, on her shining way,
She gives the world her Eden back,
On every Easter day.

We hail the prince of endless life,
Our mighty, risen Lord.
No bond of death could hold Him fast,
Or stone could shut Him in—
The sinless One, who laid Him down,
The sacrifice for sin;
In mortal weakness we forget
How strong our souls should be,
Since Christ has risen, and we are His
For all eternity.

Our hearts that waited at the door
Of Joseph's guarded tomb,
Exalted are, in wondrous joy,
Above their grief and gloom.
For oft as Easter's morning light
Along the sky is poured,
Still waits for every asking heart
A bliss to be revealed,
And lips by sorrow's pallid kiss
Too long in silence sealed,
Shall join the sweet, ecstatic strain
Which Easter-bells repeat;
While far above the ransomed bow
In gladness at His feet.

O risen Christ! we, crucified
Upon Thy cross with Thee;
We, lifted, blessed, and glorified,
With Thee, on thrones shall be.
Our Easter anthems sweep the world
In one exulting tide,
For Thou art Love, and Thou art Life,
Dear Love, for us that died.

S. S. Times.

BE WARM-HEARTED.

Don't let us get soured with life. It does not mend matters for us, and it makes us very disagreeable to others. If we have had misfortunes, we are not alone. The world is not all sunshine to anybody. We love the fresh, light-hearted laugh of a child. Why not keep it ourselves in after years? Does groaning ease any burdens? We love the hope and faith of children. Are we any better off if we have allowed them to slip from us? We love the ardor and natural enthusiasm of children. Are we any wiser if we have covered up all the impulse and warm feeling of our natures, so that the world knows only a cold, calm exterior? We know a woman who has lost all her property, though once very rich, nearly all her friends by death, has her hands so cramped by rheumatism that she has been unable to use them for years, and yet she is full of sunshine, and thanks God every day for the great enjoyment she finds in life. We know another who, in the midst of luxury, wishes she had not been born, and some others almost wish she had not. Not least of all shall we have to give account in the judgment as to what manner of spirit we have possessed.—*The Congregationalist.*

HIDDEN TREASURES IN OLD HOUSES.

A century ago, when there were no official records kept by the Registrar-General, family archives were often preserved in extremely inconvenient crevices and crannies. As a rule, all important matters of ecclesiastical or semi-ecclesiastical interest, such as births, marriages and deaths, were entered on the fly-leaf of the family Bible, and it is to this day a rule of law to admit such entries as indisputable evidence, ranking them along with entries in a parish register. Deeds, however, such as title deeds of land, leases, copies of entries upon the rolls of the manor, mortgages, releases, and money bonds, were somewhat more jealously guarded; and there is many an old house in England which, if it were thoroughly ransacked, would be found to contain treasure of the most valuable kind. There are—apart altogether from such records as may have been purposely concealed in secret drawers, or behind the panelling, or under the floor—old oaken chests the contents of which the family lawyer himself, unless he be an expert in black-letter lore, hardly pretends to understand. Colleges, cathedrals and other venerable corporations abound in relics of this nature. Merton, at Oxford, has in its stone muniment room bonds for money bearing the seal of Edward the Black Prince; and Balliol has similar acknowledgments from John de Balliol, King of Scotland.

Occasionally, too, treasures of another kind are thus hidden. Magdalen, at the same University, gave the bulk of its plate to aid the cause of Charles I. But about a hundred years ago, in an old set of rooms which had originally been occupied by one of the Fellows, and had since his death been left abandoned and devoted to lumber, was unearthed a strong wooden box, containing, amongst some exquisite specimens of silver plate, a small loving-cup, with a cover, of pure gold. Similarly, at Merton—a college singularly rich in old memories and traditions—was found a perfect collection of valuable pictures hidden between the ceiling and the roof. The room originally had been covered by the pitched rafters of the roof itself, and the pictures had been packed away upon the cross-beams. Beneath the cross-beams a subsequent occupant had constructed a level ceiling of the modern type, in happy or unhappy ignorance of the treasures which were stored over his head. In like manner the Thurloe papers were found in a false ceiling in some old garrets close by the present chapel in Lincoln's-inn; and Montaigne's journals of his travels in Italy, written in his own hand, were extracted from "an old worm-eaten coffer which had long held papers untouched by incurious generations." It is needless to multiply such instances. In very many of our old English mansions and houses, it is true, sufficient search has been made. But the antiquarian has still abundant work ready if only he chooses to undertake it.—*The Standard.*

A PRETTY PICTURE OF DEVOTION.

While I was lecturing in Washington, I saw a lady with a pretty, intelligent face and bright, eloquent eyes that were rarely lifted toward the speaker, and then only for a flash of time. They were bent upon her husband's hands almost continually. Brilliant and accomplished a few years ago, she had gone down into the world of voiceless silence, and now all the music and all the speech that comes into her life comes through the tender devotion of her husband, and as I talked I watched him telling off the lecture on his nimble fingers, while her eager eyes glanced from them to his sympathetic face. It was a pretty picture of devotion. They were so young to have this cloud shadow the morning skies of their lives, but as I glanced from the voicele s wife to her husband, I thought how beautifully the sunlight of his devotion was breaking through these clouds and tinting even their affl ctions with a tender radiance. This discipline of attending upon suffering is a good thing for a man. It rounds out his life; it develops his manlier, nobler qualities; it makes his heart brave and tender and strong as a woman's.—*Burdette.*

Useful Hints and Recipes.

THE KITCHEN.—If you find it necessary to have the floor bare, oil it well with linseed oil, and you will save many a weary hour. One thing always spoils the looks of a kitchen, and that is old clothes hanging in it. Make a cupboard. Curtain it, driving nails inside for all clothing which has to be kept in the kitchen. Paint all the wood-work in the kitchen, if possible. Lead color would be handsome. Do not forget that curtains are nice for the kitchen as well as the parlor.

BOILED CHOCOLATE CUSTARD.—Grate quarter of a pound of unsweetened chocolate, and put in a half-pint of hot water on the stove to dissolve; it need not boil, but requires occasional stirring; beat up four eggs, yolks and whites together, with half a pound pulverized sugar, and pour over it a quart of boiled milk; then stir in the chocolate; strain the whole through a fine sieve, put back on the fire, and stir continually with a wooden spoon till it thickens, which it will do in about three to five minutes; when cool enough put in the bowl it is to be served in, and keep on the ice till you are ready to use.

TO BAKE AND STUFF A FISH.—Wash and clean thoroughly in salt water, and wipe dry inside and out. Make a stuffing with bread crumbs, salt, pepper, sweet marjoram, one egg, a tablespoonful of melted butter; fill the fi h and sew up. Lay in a baking pan with hot water, salt and a little butter. Cover the pan to the depth of half an inch, baste the fish every quarter of an hour. When it has cooked an hour, try with a knitting-needle to see if it is soft; if tender throughout it is done; if not, cook a little longer. Make a rich sauce and pour over the baked fish as it goes to table. Shad, blue fish or rock fish are baked this way.

Miscellaneous.

EASTER MORN!

BY W. M. L. JAY.

Ring, ring, O Easter Bells!
Ring, for the rosy hills of dawn
Shine 'neath the feet of Easter Morn!
Ring till your long, clear, tidal swells
Flood the wide earth with silvern sound!
Ring for the battle fought and won!
Ring for the Victor throned and crowned;
For death destroyed and sin undone!

Ring, ring, O Easter Bells!
Ring out the love that will not cease
To weep o'er brows where all is peace,
Ring out black weeds and funeral knells;
Ring in the love that walks in light
Of healing hope, and lifts its eyes
From lily wreaths to saints in white,
From empty graves to Paradise!

Ring, ring, O Easter Bells!
Ring cheerily and bravely, where
Bowed hearts the daily burden bear
Of growing thirst 'mid falling wells,
Ring out the dread, the doubt, the gloom.
That hover round on murmuring wings:
Ring in the faith whose teeming womb
Is quick with hints of better Springs!

Ring, ring, O Easter Bells!
Ring out the wide, wild, bitter cry
Of hearts that break, and souls that die,
In grimy streets and noisome cells:
Ring in white Charity, to trace
Through soil and want the Master's tread,
And learn to know His blessed face
In washing feet and breaking bread!

Ring, ring, O Easter Bells!
Ring out the old man, born in sin;
The new man, born in Christ, ring in;
Ring in the living water wells!
Ring in the Bridegroom and the Bride;
Ring in the one, true, great High-Priest;
Ring in the pearly gates oped wide;
Ring in the endless Marriage Feast!
Ring, ring, O Easter Bells!

—*Churchman.*

THE CRIMINAL CODE OF THE JEWS.

The rabbins were the first among ancient legists to render the infliction of the death penalty as painless as possible. The manner in which the sentence of the law in capital cases was carried into effect was regulated by a series of enactments. Every detail was preordained. The place of execution was always beyond the limits of the town; generally at some distance from the hall where judgment had been pronounced. There were two reasons for this—first that a certain interval of time should elapse between sentence and execution so as to permit the court to examine any evidence that might yet be forthcoming; and, secondly, that the Sanhedrin should not witness the execution. As soon as the punishment of death was decreed, the criminal was conducted from the court. Two elders, the witnesses, and the officers of the tribunal accompanied him. In advance of the cortege walked an attendant, proclaiming aloud, "So-and-so is to be executed for such-and-such an offence; so-and-so are the witnesses; the crime was committed at such a place, on such a day, at such an hour. If any person can urge anything against the infliction of the punishment, let him go to the Sanhedrin now sitting and state his arguments." Thus the party proceeded through the town. Arrived within six yards of the place of execution the sages who were with the culprit pressed him to confess his crime. They told him that whosoever makes confession is privileged to share in the *olam haba*—future existence, since death was an expiation for all iniquities. If he refused to acknowledge his guilt he was asked to say, "May my death prove an atonement for all my transgressions." He was then conducted to within four yards of the place where the sentence was to be carried into effect. The death-draught was here administered. This beverage was composed of myrrh and frankincense (*lebana*), in a cup of vinegar or light wine. It produced in the convict a kind of stupefaction, a semi-conscious condition of mind and body, rendering him indifferent to his fate and scarcely sensible to pain. The drink was—in Jerusalem—provided by the women, who considered this one of the greatest *mitzvoth*—meritorious deeds. In provincial towns the local communal authorities were required to furnish the criminal with the draught. As soon as the culprit had drunk of the stupefying draught the execution took place. In accordance with the Mosaic code four kinds of death were inflicted, each appropriate to a distinct series of crimes: stoning, strangling, burning and decapitation.

Nothing can be more absurd than the notions generally current respecting the manner in which these punishments were carried out among the Jews. The stoning of the Bible and of the Talmud was not, as vulgarly supposed, a pell-mell casting of stones at a criminal; the burning had nothing whatever in common with the process of consuming by fire a living person as practised by the churchmen of the Middle Ages; nor did the strangling bear any resemblance to our English mode of putting criminals to death. The stoning to death of the Talmud was performed as follows: The criminal was conducted to an elevated place, divested of his attire, if a man, and hurled to the ground below. The height of the eminence from which he was thrown was always more than fifteen feet; the higher, within certain limits, the better. It was not, however, to be so high as to smash or greatly disfigure the body. This was a tender point with the Jews; man was created in God's image, and it was not permitted to desecrate the temple shaped by Heaven's own hand. The first of the witnesses who had testified against the condemned man acted as executioner, in accordance with Deut. xvii. 7. If the convict fell face downward he was turned on his back. If he was not quite dead, a stone, so heavy as to require two persons to carry it, was taken to the top of an eminence whence he had been thrown; the second of the witnesses then hurled the stone so as to fall upon the culprit below. This process, however, was seldom necessary; the semi-stupefied condition of the convict and the height from which he was cast ensuring instant death. The bodies of those condemned for blasphemy or idolatry were subsequently hung upon a gallows until dusk; in other cases immediately after execution the corpse was interred. Outside every town there were two cemeteries for criminals—one for those sentenced to be stoned or burned; one for those decapitated or hanged. As soon as the flesh had disappeared the skeleton could be removed to the family burying-place. A few days after an execution the friends and relatives of the dead man—he was no longer regarded as an offender—called upon the judges who had tried him. This was a tacit acknowledgment that the punishment had been justly awarded; and that those charged with the administration of the law were regarded with no revengeful feelings by the family and connections of the unfortunate man. A criminal sentenced to death by burning was executed in the following manner: A shallow pit some two feet deep was dug in the ground. In this the culprit was placed standing upright. Around his legs earth was shovelled and battened firmly down until he was fixed up to his knees in the soil. A strong cord was now brought, and a very soft cloth wrapped around it. This was passed once around the offender's neck. Then two men came forward, each grasped an end of the rope and pulled hard. Suffocation was immediate. As the condemned man felt the strain of the cord, and insensibility supervened, the lower jaw dropped. Into the mouth thus opened a lighted wick was quickly thrown. This constituted the burning.

Decapitation was performed by the Jews after the fashion of the surrounding nations. It was considered the most humiliating, the most ignominious and degrading death that any man could suffer. It was the penalty in cases of assassination and deliberate murder. It was incurred by those who wilfully and wantonly slew a fellow-man with a stone or with an implement of stone or iron. It was likewise the punishment meted out to all persons guilty of paganism and living in a town.

Strangulation was a form of death by suffocation. It was effected as in burning. The culprit stood up to his knees in loose earth. A soft cloth containing a cord was wound once round the neck. The ends being tightly pulled in opposite directions, life was soon extinct.—*Pall Mall Gazette.*

GLADSTONE ON HOMER.

In the course of a recent lecture at Eton College, on the subject of Homer, Mr. Gladstone endeavored to prove that the *Iliad* and *Odyssey* were really the work of one poet—Homer—constructed at the time of the Trojan war, and were not the composite works of several persons compiled at a much later period of the Greek history, as advanced by Mr. Paley and other scholars. Mr. Gladstone quoted numerous passages from the *Iliad* and *Odyssey* to show the poetic nature of Homer's composition, and drew the attention of the students to the spondaic formation of the rhythm in many of his lines. Had the Homeric poems been constructed at the period of Athenian history mentioned by some, Athens would have taken a prominent place in the events recorded, but as it was, Athens was a State, having the smallest possible share in the great events of the *Iliad*, Mycenæ being the crown State of all the States of Greece according to Homer. It would be somewhat surprising to find that in the fifth century before Christ a number of men sat down to reproduce events which had occurred many centuries before. It was a very difficult thing to reproduce the manners and customs of times long gone by, and, as a rule, historians in such cases treated of them very generally, and not with the sharpness depicted in the poems of Homer. The best instance of success in such a direction was the case of Sir Walter Scott, but then he was able to draw largely upon history. It was a pure hypothesis that the Homeric poems were compiled in the fifth century before Christ, and no man was able to tell them about any one who had helped to produce them. The mythology of the Homeric poems was too grand for the period of the mythology of the fifth century before Christ, which was degraded and debased as compared with that of the former. In the Homeric verse no exceptional cases of cruelty or vice such as degraded the later period were recorded, while man's virtues were prominently brought forward by the minstrel Homer. Mr. Gladstone also remarked on the curious similarity of expressions used by Shakespeare in "Hamlet's" eulogy of his father and the language of Homer when singing of one of his heroes.

EGYPTIAN GLASS-WORKERS.

On the walls of the Beni Hassan tombs the figures of glass-blowers with blow-pipes, marvers, crucible and furnace, still show as freshly as when placed there by the artists of Osirtasen I., some 3,500 years before the Christian era; and among the countless other relics, such as vases, bottles, cups, and bugles found in the Valley of the Nile, a necklace bead, discovered at Thebes, bears the name of Queen Ramake, wife of Thothmes II., who reigned about the date of the Jewish Exodus. In the sacred colleges of Thebes and Memphis the systematic pursuit of science and constant investigation of the mysteries of nature were objects of the closest attention. The colossal works of architecture and sculpture with which the country is studded could only have been executed by a people among whom the mechanical arts were highly advanced; and though the fragility of glass renders it especially liable to utter destruction, there exists ample evidence in the specimens now enshrined in our museums, that its manufacture was carried out to a degree of perfection that modern science has hitherto vainly sought to rival. The glass works of Alexandria were especially renowned for their vases with blue and white grounds and festoons of colored glass, and their products were exported to Rome down to the days of Aurelian. Classic authors inform us that the Egyptians were famous for imitating gems in colored glass, and rings and trinkets of the purest gold set with these paste gems have been forthcoming to confirm this statement. Other specimens show that they could not only gild and engrave glass and fuse it into colored mosaics, but that they possessed the art of fusing gold in glass so as to unite—an art until now looked upon as being as utterly lost as that of tempering copper to the hardness of the finest steel, which the Egyptians also practised. Hence glass thus instudded with granulated gold has been hitherto regarded as one of the rarest and most curious relics of antiquity.—*The University Magazine.*

COMMEMORATIVE FANS.

To begin with France, we meet with the first satirical fan in Mme. du Barri's time. The ornamentation of the leaf is in the ordinary style of the period—a figure medallion in the centre, Cupids on clouds, with flowers above; but, when closed, the fan assumes the shape of a washerwoman's beetle, in allusion to the Marquise's descent.

Preceding the Revolution the representation of court scenes and royal portraits seems to have been favorite subjects for commemorative fans—the marriage of Louis XIV., and the portraits of Marie Leczinska, Queen of Louis XV., of Prince Conde, Comte Artois, of Louis XVI. associated with Necker, prominent amongst them.

During the Revolution commemorative fans were all the vogue. Allusions on fan leaves to the stirring events and prominent characters of the period are very numerous. The taking of the Bastile and incidents connected therewith, Republican festivals liberally adorned with the emblems and mottoes of "Liberte, Egalite, Fraternite," "Unity and Equality," with tricolor ribbons, flags and revolutionary couplets, medley crowds dancing and walking in the costumes of a Terror period, form favorite subjects for fan prints. Portrait medallions of Montagnard and Girondist leaders, supported by figures of Fame and Liberty, and with verses in their honor, were placed on fans used perhaps to cool the deadly atmosphere of revolutionary tribunals.

The Royalists, in return, sported fans with allusions to the King's dismal fate. One amongst them shows in the centre an oval medallion printed on red, and set round with eight portraits of Louis XVI., Marie Antoinette, and the royal family. Above the colored medallion is the word Jehovah in Hebrew letters, with triangle, circle and glory, and on the side a printed copy of the King's will, dated from the Temple, December 25, 1792. The whole is surmounted in large letters with the words "Testament de Louis XVI., ne le 23 Aout, 1754, mort le 21 Janvier, 1793."

A curious example of time-serving or hatred of royalty occurs on a fan representing a court reception, with figures in full dress, of the time of Louis XV. The centre figure, probably of the King sitting on the throne, is cut out, with a corresponding reduction of the number of sticks. In 1753 a correspondent of *The Gentleman's Magazine* enumerates the subjects which were then popular for the embellishment of fans, amongst them the stories of Darby and Joan, Harlequin and Columbine, the Taking of Portobello, the Humors of Change Alley, and several others. There are also references to printed fans on the subjects of Carteret's Motion against Walpole (1741), and of the Excise agitation (1732), and also respecting fans with songs from the "Beggar's Opera," in Wright's Caricature History of England. In the "Life of Wolfe" it is mentioned that fans were printed with the "Taking of Quebec."—*The Queen.*

USELESS DRUMMERS.

The white gaiter of the French infantry soldier is doomed, and, with the low shoe, will shortly be replaced by a serviceable laced half-boot; the red trouser will probably before long be superseded by one of more sombre and less conspicuous but better wearing color; and now the expediency of retaining the drum in regiments of the line is seriously doubted. The *Avenir Militaire* in its last number points out that the drummer is a soldier useless alike in time of peace and in time of war. He cannot defend himself, and he is embarrassed in his movements by an instrument which when it is wet or has been exposed to dew in a night's bivouac will not give forth any sound. Signals by the drum are, moreover, the French paper adds, very difficult to understand, and hardly a man or an officer in the army can boast that he knows them all. The drum, again, cannot be heard at any great distance, and consequently if an officer wishes to give a signal he never thinks of using a drum, but always employs the bugle or trumpet. The drummer, also, encumbered by his drum, rarely steps a full pace when marching, and consequently when a column is on the march the drums cease and the bugles begin the troops at once move in a more lively manner. In the French army there are, the *Avenir* concludes, no fewer than 8,550 drummers; or, in other words, a sufficient number of men to form nine strong battalions are added to the list of non-effectives in the armed forces of the country. Consequently, if an instrument which is of no use were abolished, the numerical strength of the fighting portion of the army might be materially increased by incorporating the 8,550 drummers in the ranks of their regiments.

Selections.

When the fool has made up his mind, the market has gone by.—*Spanish Proverb.*

The Christian's peace is as great in times of storm as in times of calm. When the tempest of sorrow or of opposition rages on every side, then he who is one with Jesus realizes "the peace of God which passeth all understanding."

What is the world? It is a waiting place,
Where men put on their robes for that above.
What is the new world? 'Tis a Father's face
Beholden of His sons—the face of love.

If the mind is bent towards God with a strong purpose, whatever bitter betides it in this present life it counts sweet, all that annoys it reckons rest, and it longs to pass even through death, that it may more completely possess itself of life.—*S. Gregory.*

The great need of the Church is this: that we should cease from our own wisdom, which is folly, as well as from our own strength, which is weakness, and from our own righteousness, which is as filthy rags; and that we should put ourselves in God's hands to live in Him, on Him, and for Him alone.

There is gold in the rocks which fringe the pass of the Spingen, gold even in the stones which mend the roads, but there is too little of it to be worth extracting. Alas! how like too many books and sermons. Not so the Scriptures. They are much finer gold—their very dust is precious.

In the decline of life, shame and grief are of short duration; whether it be that we bear easily what we have borne long, or that, finding ourselves in age less regarded, we less regard others; or, that we look with slight regard upon afflictions, to which we know that the hand of death is about to put an end.

There is a point of rest
At the great centre of the cyclone's force,
A silence at its secret source;
A little child might slumber undistressed,
Without the ruffle of one fairy curl,
In that strange central calm amid the mighty whirl.

S. S. Times.

Thy mission 'tis to still our restless feet,
Fold eager hands outstretched to grasp the prize,
Seal lips impatient, close the longing eyes,
Lay thy chill burden on the heart's warm beat,
Teach these short-sighted minds to see and greet
The morning twilight for the full-blown day,
Drown hungry cries for fruit with blossoms, lay
Cool hands on us in benediction sweet;
And carve in white, deep letters on our lot,
The long, hard, tender truth,—God hasteneth not.

Science and Art.

WHY WE BUTTER OUR BREAD.—The layers of the wheat berry, as we proceed toward the centre, become more and more completely starchy, and at the centre but little else is found, and this portion makes our finest flour. The finer the flour the less fit is it for nutrition. In its natural state the wheat, with all its components present, is not fitted for perfect human development. There is a deficiency in the potential heat producing materials, especially for cooler climates, there being only two per centum of fat in wheat. We instinctively supply this deficiency by the addition of fatty bodies. We spread butter upon bread, we mingle lard or butter with our biscuit or cake, and the fat meat and bread are taken alternatively or coincidentally. The starch, being a carbon hydrate, can afford, comparatively, but little heat in consumption, and the fats are demanded by the wants of the system.—*United States Miller.*

HOW TROUT HEAR NOISES IN THE WATER.—Prof. E. D. Cope, a well-known naturalist, controverts Seth Green's allegation that trout cannot hear. The Professor says that there is a nerve at the base of every scale on a trout, at the point where the scale is united with the skin. All these nerves, from the base of every scale, lead to a large ganglion situated on the forehead of the fish below the eyes. Nerves from this ganglion communicate to the internal ear. These nerves, at the base of each scale, are formed to receive vibrations in water. Any vibration in water reaching the scales of the fish is thus communicated to the internal ear. If trout were in a flume and one of the timbers that supported the flume rested in the running water on the ground, the vibrations of this running water on the ground would be carried by this timber to the flume, and to the water in it four feet above. The ear of the fish would separate and take cognizance of the difference in the vibrations, as the human ear in the air distinguishes the difference between the voices of friends.

Prof. Cope's explanation is complete in scientific detail, and is made clear by a drawing of the scale, ganglions, and internal ear. —*Forest and Stream.*

THE ST. GOTHARD TUNNEL.—A very interesting item of foreign intelligence is the announcement that the work of piercing Mt. St. Gothard has been accomplished. The workmen shook hands together on the 29th. In August, 1872, the contract for the construction of the St. Gothard Tunnel was awarded [illegible] of Geneva. The work was to be done in eight years. The contractor has met with many delays, principally on account of the caving in of the rock and the frequent irruption of water from fissures in the strata, but he has accomplished his work in less time and at less cost than in any previous exploit of the same nature. The Mont Cenis Tunnel, within a few yards less than eight miles in length, cost $15,000,000 and occupied thirteen years in the execution. The Hoosac Tunnel, four and three-quarter miles long, cost $13,000,000 and was finished in eleven years. The St. Gothard, nine and a quarter miles long, has been bored in less than seven years and a half, at a total estimated cost of $9,700,000. The opening of the Mont Cenis Tunnel in 1870 put an end to the traffic of the three great carriage-roads—the Simplon, the Splügen, and the St. Gothard,—which had done so much to enrich Switzerland and led to the undertaking of another.

The line of the tunnel leaves the St. Gothard carriage-road to the left at Airolo; passes northwest under the Kastelhorn, 2,977 metres high, the St. Anna Glacier, the Village of Andermatt, the River Reuss about at the Devil's Bridge, and comes out at Göschenen, at the level of that village, and the carriage-road. When complete, the St. Gothard Railway will form the shortest line of transit between the valley of the Rhine and the Mediterranean Sea, and is likely to prove, perhaps, the leading artery of European international life and circulation.

Personal.

Father Chinniquy is to represent the Synod of Eastern Australia in the Pan-Presbyterian Council in this city.

Mr. Alexander Botefeure of Bayswater, London, has bequeathed $50,000 to Rev. Geo. Muller's Orphanage at Bristol.

Dean Stanley recently entertained 230 members of the Workingmen's Club at tea in the College Hall at Westminster.

An Austrian Jew, named Julius Blum, has been raised to the rank of Pacha and Assistant Secretary of State by the Khedive of Egypt. It is said that no other Israelite since the time of Joseph of old has reached such eminence in the land of the Pharaohs.

It is thought that the Empress of Russia cannot live over the spring. Provident people are even getting their mourning ready beforehand, calculating that black stuffs will rise very high in price at the time when they will be required. Gay people are busy making the most of the time left them for indulging in their pleasures, as after the death of the Empress theatres will be closed and no balls given for three months. It is most likely, therefore, that there will be great rush towards foreign countries by the Russian aristocracy as soon as the long expected event takes place.—*From a Russian Letter.*

The Messenger.

REV. P. S. DAVIS. D. D., EDITOR-IN-CHIEF.

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Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, MARCH 24, 1880.

THROUGH DEATH TO VICTORY.

It is no wonder that the Church has always regarded the resurrection of our Lord Jesus Christ as a fundamental fact of creed. His incarnation, and His submission to the death of the cross, were condescending acts by which He placed Himself under our load, but the might which energized itself in breaking the bands and rising again, showed the triumph of the God in our humanity. What a world-fact the resurrection becomes when its true historical significance is once properly apprehended! The Apostle rightly declares it to be that without which all our preaching and faith are vain. If Christ, instead of carrying our nature *through* death to glorification beyond, had shown that it was possible for Him to be holden by it, there would have been an awful termination and defeat for us. We would have been jailed up in this life, with no hope beyond it. The law of sin and death would have reigned supreme, instead of being swallowed up in life and immortality. It does not require much thought to see that under such circumstances the death of Christ would have remained unhonored, and that our nature would have had no outlet to glory.

It is just beyond the grave that man finds his glorification. The idea that most people have, that the complete triumph of our Lord could be as well subserved by bringing our friends back to the order of this world as He did Lazarus, is a false and pernicious one. That would not answer the purpose, even if He should see fit to grant our prayers in that way. There would be no necessary redemption in it. The dear forms, reclaimed from the inroads of corruption for the time, would still be mortal, and their whole being remanded to conditions from which there could be no relief in this world. The new higher stadium lies beyond the portals of death, and it is vain to try to dispense with the process of dying, or to think that the only true advance is not in the victory that follows for the Christian.

SENSATIONAL ANNOUNCEMENTS AND TRIVIAL EXEGESIS.

The *Christian at Work* says:—"We recently instanced the sensationalist preacher and his theme, 'The Heavenly Suitor,' founded on the text, 'Lydia, whose heart the Lord opened.' Now comes the announcement of a sermon on the subject of 'The Model Walker'—not a go-as-you-please pedestrian, but Enoch, who 'walked with God.' Very clearly the 'reverend' Harlequins and Pantaloons have not yet perished from off the earth."

Dr. Fowler, in a recent speech at a Methodist Conference in this city, took a cue from a reported sermon on the last named declaration of Scripture. In speaking of what the *Christian Advocate*, of which he is Editor, should not be expected to do, he said the preacher justified himself in treating the above subject negatively, because the text said, Enoch "was *not*." Then came the particulars. Enoch could *not* have belonged to any other denomination, because it is expressly said that "he walked with God." Taking the positive side, Enoch must have been a Methodist, because "God took him." Of course this created a laugh, but sensational announcements, and forced ridiculous interpretations of the Scriptures, are demoralizing.

"THE SALVATION ARMY."

The advance guard to this organization which has created some stir in England for a year or two past, and lately commenced operations in New York, reached Philadelphia last week, and "opened up" at an abandoned chair factory on Oxford Street near Sixth. Last Thursday evening they assembled in an open lot on Norris Street, dressed in a kind of uniform, a notable feature of which was a red ribbon, or phylactery inscribed with "Salvation Army." This looked rather jaunty on the Derby hats of the women, and contrasting with the blue dresses trimmed with yellow braid, gave them a picturesque appearance. The members of this army formed a ring around the leader, and sang a hymn accompanied with time-beating gestures of hands and feet which came very near the rythm of an Indian war-dance. Then they kneeled upon the cold, damp ground, and were led in prayer by a Mrs. Shirley, who is evidently the strongest character among them, and who afterwards asked "our soldiers" to fall into ranks, "three abreast," and "sing salvation through the streets." She indicated the line of march, and walked backwards before the "Lord's host," for several squares, to what is known as the "Salvation Factory." The songs and gestures and steady tramp were kept up all the way, and the route over which they passed was crowded with people.

The large room in which the meeting was held was filled to overflowing, and policemen were stationed at the door to suppress any disorder that might arise. The exercises in the house were characterized by the same fervor that marked the procession on the streets. The addresses were "experiences" of the Lord's deliverance of the individual speakers, and as usual, tended to exaggeration. The members of the army show all the earnestness of people under the influence of strong emotion. But their zeal is evidently without knowledge. We do not mean simply that they are illiterate. That in itself should not be brought as a charge against those who are sincere in their efforts to do good. But they have not the intelligence necessary to direct and control a religious movement, and there is no use to say that wild impulses in the name of religion will always be kept from dangerous extremes by a higher influence. The history of enthusiasts in all ages of the world contradicts this. This "Salvation Army" seems to resemble the "Plymouth Brethren," that originated some fifty years ago in England under the leadership of John Darby. They are Donatists, repudiating all the sects but establishing one of their own, which will be "pure and zealous," ready to blow the horns around Jericho, or to go forth with the sword of Gideon.

We doubt whether this movement will last long or do much good. It is said to have started in England as early as 1865, by a Rev. Mr. Booth, who wished to organize out-door meetings to reach the masses, and to have received a new impulse from Mr. Moody's work, which zealots thought should be *extended* in this way. In some of the British manufacturing towns, the army has become very large, and it is claimed that many have been rescued from intemperance and vice by it, although accompanying demonstrations have reacted very unfavorably, and brought the movement into disrepute. This is but natural, and we will be apt to see the same results here. Enthusiasm always has more or less magnetic power, and many are drawn into things by influences that may be almost entirely explained on psychological grounds; but as soon as emotion expends itself an enervating effect is felt, and most sensibly by those who have been carried to the greatest extremes. It is a mistake to say that this does not occur in the religious field. It is just there that the evils of false zeal show themselves, and, the misery is that the subjects of delusion find it hard to get a proper idea of what true experimental Christianity means. Their rhapsodies have passed away, and they can find no comfort in walking in the plain every-day walks of faith and obedience.

It has been a question, whether the proceedings of the salvation army will be allowed to go on. The Mayor of New York thinks of prohibiting them, and Mayor Stokely has had the same question under consideration here. Of course, the members of the army threaten to shake the dust from their feet and go elsewhere, and at first it may seem that it is not in accordance with the genius of our political institutions to restrict men in religious actions. But it has been found necessary long ago, for the safety of society, to pass ordinances for the restriction of preaching to men of character backed by recognized church relations. And the wisdom of this will be apparent, when it is remembered that noisy brawlers and fanatics, teaching free love and everything else under the holy name of religion, would soon block up the streets and disturb the peace if there were no limit in such things. It is a remarkable fact of history, that all separatists, from the time of the early Church down, including Donatus in the fourth century, and Labadie in the seventeenth, men who have set themselves up as pure and zealous above all others, have had followers who in the end had to be restrained from excesses by civil authorities.

A NAME SUGGESTED.

It appears from a New York religious journal, that a church in that city, some months ago, raised $50,000 for a specific purpose, but, having no immediate use for it, invested it in the stock of a western Railroad. The other day it sold out its stock and realized $110,000—a profit of $60,000, or one hundred and twenty per cent. This may have been perfectly legitimate, although too risky for a safe precedent. But with the money a new church edifice is to be built, and it has been suggested that the building should be named "*St. Paul's Preferred*," in honor of the road and in commemoration of the transaction.

PHILADELPHIA METHODIST CONFERENCE.

The Philadelphia Annual Conference which met in this place last week, closed its sessions on Thursday evening, when the appointments, or as some call them, the *dis*apppointments and *mis*apppointments for the coming year were announced. The meeting was a harmonious one, although some persons had grievances, of course, and questions affecting the whole polity of the Church were discussed. Some objection was made to transfers from one Conference to another with a view to giving men of rare gifts prominent places at the request of congregations. It was argued that this kept good men down, but the general sentiment seemed to be that water would find its level. One brother gave an instance of a congregation that desired a particular minister as pastor, but was told by a presiding bishop, that the people must then raise an additional $500. This the congregation did, and this was regarded as an injustice to the brother displaced, but as the displaced brother and not his successor got the $500, the bishop's sense of justice was not so much at fault after all. It appears that the displaced brother was not so well-fitted to the position he had occupied, and the bishop insisted that if the people wanted him to go to a weaker charge, they must support him there. Often men are sent adrift without any care for what becomes of him.

A resolution was offered asking the General Conference to make the presiding Elders elective by the Annual Conferences, and another asked that there should be a resident bishop over each Conference, thus changing the rotation of the bishops. Neither of these resolutions prevailed.

The Conference found Rev. T. B. Miller, of this city, guilty of manufacturing and selling bogus diplomas to those wishing to practice medicine, and promptly expelled him. And we think when a Church has thus purged itself of blame, the faults of a member should no longer be charged to it.

The following action was taken in regard to Sunday Camp-Meetings:

"*Whereas*, The holding of camp-meetings over the Sabbath on the lines of railroads running Sunday trains has a tendency to draw the people away from their usual places of worship without good and sufficient reason, and to occasion a vast amount of Sunday traffic and encourage Sunday excursions, with various other evils; therefore

Resolved, That it should be clearly understood that the Sabbath services at our camp-meetings are held especially for the benefit of those tenting on the ground or residing in the immediate vicinity, and that when the evils of Sunday trains cannot be prevented by the closing of the gates or otherwise, we earnestly recommend that the Sabbath services at the camp-meetings be discontinued."

"ABSENT WITHOUT PERMISSION."

Under the above caption, an article appeared in the MESSENGER, of March 10th, over the signature of "Alpha," in which the writer complains of the manner in which the Synod of the Potomac, at its last meeting, disposed of certain members who were absent at the last roll-call. Their names appear in the published minutes under the head of "Absent without Permission," and therefore not excused by Synod. One of these, namely, "Alpha," regards this as a wrong done by Synod to some of its faithful members. He also criticises the rule itself, by which such injustice is done, as inconsistent and wrong, making unfortunate brethren appear in a false and unenviable light.

For example: A member of Synod finds unexpectedly that he must return home without delay. As he cannot wait until his application for leave of absence can be granted, he asks a brother to present his case, hoping that under the pressing circumstances Synod will excuse him. This has been frequently done, and, so far as we know, Synod has invariably excused such absences, when the reasons therefor were sufficient, the only exception being the one here complained of, which we suppose to be "Alpha's" own case. It appears—and of this we have personal knowledge—that he requested at least two of the brethren to justify his act before Synod and have him excused, and both fulfilled his request before the proper committee. The case stands thus: "Alpha" left Synod without permission, *at the time*, believing there was no doubt about Synod's excusing him, after the act, the reasons for which being in his own judgment abundantly sufficient; and yet his name appears in the list of "Absent without Permission." Of this he complains. We wish to show now that while the complaint may be perfectly just, at the same time the Synod is not at all to blame in the matter; and also we will try to show, that the rules of Synod on this subject are both consistent and right.

That Synod is not to blame for the wrong done in the present instance is clear from the fact, that a committee on leave of absence was appointed to whom applications of this kind must be made, and to which was given full discretionary power to receive or reject such applications. When that committee finally reported to Synod, it simply declared whom it gave permission to go home, or elsewhere, and the Stated Clerk (who is not supposed to have any feeling on the subject, one way or another) made up his "Acts and Proceedings" strictly according to the law and the facts, as these were officially made known to him. If there was injustice done, it was of course not by the Synod, as such, but by the Committee. Synod could be charged with the wrong only if, after the presenting of the Committee's report, some one, charged with the business by the interested and absent party, had openly stated the case and asked for a reversal of the Committee's judgment. As the matter stands, either the Committee did not consider the reasons for the unpermitted absence valid, or else there was merely an oversight, and the wrong done unwittingly. The latter, we think, was the case.

But there are some things in "Alpha's" communication on this subject of a more general character, and in which we think he is clearly in error. Why, he asks, does Synod make a difference between members who come late and those who leave early? Why are not the former published as delinquents and offenders as well as the latter? And why especially is there not the slightest notice taken of those who do not attend Synod at all? The questions are not hard to answer. In the first place, Synod has authority only over those who are, at the appointed time and place, actually enrolled as members of the convened body. *No others* are members of that body, and cannot be until they present themselves within the bar of the house and are enrolled. Each member is then bound by the rules of the Synod as actually convened. Now if such had the same right to withdraw at pleasure as they had to come late, what assurance would there be of a quorum, after the fourth or fifth day of the sessions? There would be no rushing to the room of the absence committee, but there might be *to the depot*. It ought not so to be; but even ministers and elders must be taken *as they are*. If they were perfect, no such apparently childish laws would be needed—but the Millennium is not yet. Till then, preachers, like other respectable people, must be restrained by law, and especially not be granted too much liberty during the last hours of Synod.

In the next place, Synod leaves to the Classes those disciplinary duties over which she herself has no control. It is for them to inquire into the non-attendance and partial attendance at Synod of their members, and also to inquire of those whose names adorn the "Resumption and Close" article, in the printed minutes, the why and the wherefore of such doubtful honor. In a word, Synod must take care of those who are actual members of her own body,—and that is only when she is in session,—and the Classes must exercise *their* proper jurisdiction according to their own specific authority.

We would yet remark in conclusion, that it does not necessarily imply a bad reflection to have one's name in the list of "Absent without Permission." *There is simply a statement of fact*; and there may be the very best of reasons for it, without the least fault on the part of the absentee, all which he can explain satistorily to his Classis. At the same time we would advise our brethren to avoid that kind of publicity by *sticking it out* at Synod; or, if that may not be, by making sure work before that Committee of unlimited power. It is the only autocratic committee of the Potomac Synod, that should rather be feared than despised. We hope Bro. "Alpha" will see the matter as we do. K.

Notes and Quotes.

Some man mathematically inclined, not only estimates the number of persons converted during Mr. Moody's stay in St. Louis, but gives the number of words spoken by the Evangelist, which averages five hundred to each convert. If the statement is correct, the words uttered have yielded a very good return.

Mr. Binkley sends forty-three new subscribers to the large issue of the MESSENGER, and two to the *Review*, from Lewisburg, Pa. These, with two subscribers recently sent by Rev. R. L. Gerhart, pastor, make forty-five from one charge, and that is doing well when it is remembered that the bottom seems to have fallen out of the country roads, and made a full canvass almost impossible. The number of subscribers from Mahony City was twenty-seven, instead of twenty-two, as reported last week.

This which we find floating around is worth quoting: "An infidel out West recently boasted that his 'Sunday corn,' on which all the work had been done on Sunday, and which yielded seventy bushels to the acre, upset the Bible idea that Sunday work never prospers. To this the editor of an agricultural paper replied thus:—'If the author of this shallow nonsense had read the Bible half as much as he has the works of its opponents, he would have known that the great Ruler of the universe does not always square up His accounts with mankind in the month of October.'"

Communications.

FOREIGN MISSIONS.

A communication has been received from Rev. Ambrose D. Gring, dated Yokohama, Feb. 15, 1880, stating that he and his wife are in the enjoyment of good health, and are diligently engaged in the study of the language, in which they are making marked progress. They will reside in Yokohama until they have acquired sufficient of the language to enter fully upon the work of establishing a mission. This is in accordance with the instructions of the Executive Committee of the Board. The reasons for this are, that the cost of living is less, and the facilities for preparation superior to any other point in the Empire. Tokio has been decided upon as the place for locating the Mission. A lot will have to be procured, and a mission house erected, in order that our missionary may enter upon his work in such a way as to make it efficient. Mr. Gring expresses his great satisfaction at the selection made, and promises to send shortly a draft of a suitable mission house, with the estimated cost, when the Executive Committee will consider the plan and give to the Church the results of their deliberation. In the meantime, let the whole Church continually pray that the work we have inaugurated may be crowned with success. And let prayers and alms go together as offerings to Him, whose we are and whom we serve.

T. S. JOHNSTON,
Secretary.

DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

Missions in Clarion Classis.

For several years past the Classis of Clarion has been endeavoring to establish missions in the growing towns and villages along the Allegheny river, having Emlenton in Armstrong county as their centre. It was found that a good many of our people were settling in these places, and it was felt that they should be looked after. For various reasons the efforts in this direction were not successful, until last fall, when the Classis, having secured the services of Rev. Robert C. Bowling, located him at Emlenton. The Board subsequently sanctioned this arrangement and voted an appropriation. Bro. Bowling has been laboring in this field with good effect since last November. Recently one of the congregations belonging to the charge of the late Rev. H. Hoffman was added to the mission, which so strengthened it that it will hereafter be nearly, if not quite, self-sustaining. This fully vindicates the wisdom and foresight of the Clarion brethren in their zealous efforts to build up their waste places. They too have missionary ground to cultivate. Some who had been looking on were apprehensive that this mission might be a long time in becoming self-supporting, and so make too heavy a draught on our missionary money. But it seems that just the contrary has turned out to be the case. We cite it as a good example in carrying forward the missionary work. The Church is always willing to assist weak congregations as far as she can, but whenever a mission can be strengthened by being united with a neighboring congregation, or by the division of the old charge, we think it should be cheerfully done. In this way a great saving of money is effected, and the appropriation no longer needed in one place may be made to other destitute congregations in distant fields, where no such alliances can be formed. Our congregations should think of this and of the interest of neighboring churches in their struggles, and not only of themselves.

St. Luke's, Lancaster.

So far as we can learn, the division of the neighboring charge referred to above did no harm. The two congregations remaining in the old charge immediately rallied and took measures to call in a new pastor with the prospect of giving him a comfortable support Their choice fell upon our missionary at Lancaster, the Rev. J. F. Wiant, who, upon receiving a very urgent call after he had declined to preach as a candidate, did not feel at liberty to decline. He expects to enter upon his new field of labor in the early part of April. This is a great loss to St. Luke's Mission. Bro. Wiant organized this mission, bestowed upon it much self-denying labor, and remained long enough with it to see it worshiping in its new chapel, with encouraging prospects of future success and prosperity. He leaves with the regrets of many, and of all who were witnesses of his zeal, industry, and perseverance in his Master's work, and with their prayers that God may greatly bless him in his new home and sphere of usefulness. The mission will be vacant for a while; but it will be properly cared for in the meantime. It is believed that it will be supplied with a pastor at no distant day.

The Mission at Johnstown, Cambria County.

This mission has been supplied by the Rev. W. H. Bates in connection with the charge in Somerset county, now nearly a year without any appropriation or help from the Board. He found time to preach for the flock at Johnstown every two or four weeks, and by dint of hard work and much self-denial, he has gathered together an interesting and promising congregation of some forty or fifty members, with the prospect of a further increase in the future. The Classis of Westmoreland has taken a deep interest in this mission, and through its committee, of which the Rev. J. W. Love, of Greensburg, is chairman, it has been receiving important assistance in securing for itself a church of its own. Wealthy citizens of the town have subscribed liberally for the new church, and the Classis, it is understood, will do the rest or most of it. The dedication will take place during the coming spring or summer. The members are mostly poor, but they are devoted to the Church of their fathers. With these promises of success and permanence, the mission will soon require the entire time of its pastor. It is expected that before long a missionary will be settled over this flock, which will give a new impulse to this interest. Johnstown is a flourishing place, growing rapidly in population, and a Reformed church, once fairly started there, will at no distant day, it is confidently believed, take its place by the side of sister churches along the great central railroad.

New Mission at Newcastle, Lawrence County.

At the last annual meeting of the Allegheny Classis a committee consisting of Rev. F. A. Edmonds, H. D. Darbaker and W. B. Sandoe were appointed to visit New Castle, to ascertain whether a Reformed church was needed at that place and its vicinity. The committee attended to their duty, and, at a special meeting of Classis, reported that they had organized a new congregation of twenty members, established a catechetical class, and supplied the congregation with preaching up to the time of the meeting of Classis. The committee were assisted in their work by the Rev. J. M. Souder and the Rev. W. F. Lichliter, so that divine services, when once commenced, were continued regularly from Sabbath to Sabbath, and well attended. The two latter brethren have been teaching school in Butler county for some time, but only temporarily, waiting until the Church should call them again into active service. Much interest, it is said, was manifested by members of our Church, and a strong desire expressed that a church of their own faith might be permanently established in their midst. They can contribute some two or three hundred dollars for the support of a pastor, but as this would be inadequate, the Classis asks the Board to make an appropriation and send a missionary into this field. New Castle is a young and enterprizing city, with about 14,000 inhabitants, many of whom are Germans. Large manufacturing interests centre here. The surrounding country is well improved and admirably adapted for agricultural purposes. Among the rural population, a number of church members have been found, some of whom have already identified themselves with the mission, and others will soon follow their example. Here, then, we have another call for help. Will we heed it, or shall we tell these people that we, their brethren, can do nothing for them? Most earnestly do we hope that, as a Church, we may not turn a deaf ear to such appeals. Let there be such a mind in us as there was in Christ. We are just on the eve of making a special effort to show our gratitude to God for His mercies and loving-kindnesses. Let it be commensurate with our means; let everybody, man, woman and child, give something. Then we will be able to sustain the missionaries in the field, and do also something in making provisions for new missions.

The Washington Mission.

The Superintendent is frequently asked questions in regard to the Mission at Washington, and inquiries are made whether it is to be sustained by the Church in any truly earnest way. In order to furnish those interested in this mission with information, he would say, that it has been without a pastor for some four or five months, but that he has supplied it regularly with preaching from Sabbath to Sabbath up to this time. This arrangement, by which the mission has had the opportunity of hearing some of the leading ministers of the Church, has had a good effect and been duly appreciated. Thus far the mission has been doing well, and challenges the sympathies and prayers of the Church. For various reasons the Board has not as yet been able to secure the services of a suitable person to take charge of its spiritual interests, but the way seems to be now opening to provide in some proper way for this want. Next to a regular pastor, the congregation should have a chapel without delay, something which need not cost more than five or six thousand dollars. For more than this amount the two eastern Synods, with the Classis of Maryland, have pledged themselves, and we have entire confidence that these pledges will be honored, if not at once, at least, when the Church generally comes to understand how proper and right they are. There is at present some money in the treasury intended for this object, and more, no doubt, will flow in when it comes to be generally known, that the enterprize is to go forward, that is, when ground is broken for the new church. There is no reason why the work should not be accomplished during the current year. It might be considered as a part of the thank-offerings of the Church. The Superintendent spent two Sabbaths with the mission a short time ago, and he became convinced more than ever before that this work should now be urged forward with new energy and zeal. There is no reason why it should not succeed. But the money spent in it will be wasted, unless a house of worship is put up soon. The rent now paid for a hall, which is a heavy tax on the members, might be saved and put to a better purpose.

A SUGGESTION.

Boston Once More.

The account of the affairs of the church at Boston, given by one on the ground a short time ago, is, no doubt, correct. It sets forth in a clear light the great embarrassments in which the church is involved, and the difficulty of giving it relief. Still, we do not despair, nor regard the case as hopeless. It is doubtful whether any persons in this section of the Church could be found to advance the money needed. It would be an easier matter to get liberal-minded Bostonians, not members of our Church, to shoulder the burden. We live so far away. They sometimes do such things, when they can be brought to see that an interest is really deserving their munificent bounty. We are still convinced that the humble method of relief which we have recommended and advocated, is the best, because it is practicable. Let us then help Bro. Schwartz to pay backstanding interest, to keep the church out of the hands of the Sheriff, until it can be sold to advantage, the debt paid, and a new church purchased out of the balance that remains. And if some liberal-minded persons, in the meantime, can be induced to step forward and give the church immediate relief, it will be so much the better. The failure of the church in Boston, at the present time, involves, to my mind, the failure of the Reformed Church in New England for an indefinite period of time, on a territory where it could certainly become something, if properly cherished.

Another Suggestion.

As our churches are expected to make their thank and peace-offerings for missions during the coming Spring, a suggestion has occurred to us, which may not be unworthy of attention. Would it not be well for each pastor to procure a blank book, in which to record the names of all contributors, with the amount they give to the general fund of $50,000, which it is proposed to raise? Such books could be placed in the archives of the churches, and in a few years they would prove to be interesting historical documents, which might some day inspire other generations with the desire of going and doing likewise. Such reports of names and sums given might also be published in the Church papers, where they would doubtless be read with much interest. If all our pastors could not be induced to enter into this arrangement, then let some do it.

The Will of the Late Sarah Brinker.

As the bequests of Miss Sarah Brinker, of Columbiana county, Ohio, have been referred to in our Church papers by piece-meal rather than as a whole, we here bring them all together as they stand in the will, which we lately had an opportunity to read for ourselves. It will be seen that out of the whole estate, supposed to be worth over $17,000, to the cause of missions, the specific bequests are as follows:

To St. Jacob's church, of which the deceased was a member, $6,000.

To the Board of Education of the Reformed Synod of Ohio, $1,500.

To the Board of Education of the Synod of the Reformed Church in the United States, $1,500.

To the Society for the Relief of Ministers and their Widows of the Reformed Church in the U. S., $1,000.

To the Board of Domestic Missions of the General Synod, $4,000, and

To the Board of Foreign Missions of the General Synod, $3,000.

These legacies, according to the provisions of the will, are to be permanently invested, and only the interest accruing is to be devoted to the objects specified.

IOWA MISSIONS.

We are again compelled to call upon the Church at large for funds in aid of Iowa Missions. Iowa Classis sustains four missions at present, and during the coming summer must establish two more. The openings within the bounds of our Classis are more numerous now than ever. Several good points call for pastors now. But as yet the funds are not at hand to pay the missionaries now in the field. Now then, we do not call for large sums, but we appeal to the Church and the pastors, that during the coming communion season, some portion of the collections be designated for *Iowa Missions*. We do not ask others to pay, in order that we may be relieved of the burden ourselves. Though our small charges are heavily taxed to sustain their own pastors, they still pay liberally to the cause of missions. We ask this help in order that the missionaries now here may be sustained, and that other fields may be opened.

D. S. FOUSE, Treas. Iowa Mission Bd.

THE CHURCH IN BOSTON.

Thanks to T. P. B. for his statement of facts in answer to "Anxious Inquirer." We have now the facts in the case before us. Let us deal with the case in the light of these facts. Though they may *appear lionlike*, let us be sure that it is a lion, before that we draw back in fear. And, even though a lion indeed, should *we* fear him? Would it not, after all, be "a big 'fraid afraid of a little 'fraid?" Prick that "Sleeping Giant," and wake him up; he's been napping it long enough. There is work for him on hand. Let him bestir himself, warm up his large heart and show what a brave heart he has and what great things he can do, and so inspire with greater confidence the weak and doubtful.

By the statement of T. P. B., we are forced to the acknowledgment that Bro. Schwartz should have the warm sympathy for that which he has done and is now suffering—that the past history of the congregation, its present status, at least as regards numbers and respectability, as well as the prospects for the near future, are such that certainly we do not estimate it too highly when we say that it deserves a better fate than that which now threatens.

Again, we learn, that the congregation holds property which, thrown on the market to-day, would bring $60,000. That there are mortgages on this property to the amount of $56 000—a first mortgage of $30,000, held by a savings bank, a second of $26,000, held by the trustees of an estate. That the mortgagees of both these are "urgent to have their claims adjusted."

Now, what shall be done to save this property and keep alive the name of the Reformed Church in New England? T. P. B. suggests a plan—that some member of the Board of Missions or other layman of the Church, take up and hold in trust for the church the first mortgage of $30,000, which, *for this purpose*, could be had for say $25,000. By the way, is not this rather singular? I could not help asking myself, What sort of a savings bank can this be; what manner of men these directors, who, to save this property to the Reformed Church will give $5,000, when the Treasurer of the Tri-Synodic Board reported that, for the last year, these three Synods, with a membership of over 100,000, gave for the whole field of missions less than $10,000? Has this soulless body (for corporations of this sort are said to have no souls) so much more of this world's goods than these three Synods? Have they more wisdom in the placing of the mammon of unrighteousness where it will do for themselves the most good, than these children of light, or have they more of the grace of God shed abroad in their hearts, that charity which covereth a multitude of sins, or what?

But to this plan as suggested. Surely this would meet the case. Now, where is the man, or the *five* men, who will take it up? It is not an unreasonable suggestion; yea, would it not be a fair and safe investment? The property is more than good for that amount, and the interest guaranteed by the congregation. But why demand more of the Church than you are ready to take when investing in government bonds? And this you could do and yet give the congregation the $25,000 without interest. Take up this $25,000 mortgage. Let the congregation pay you back annually an amount equal to the interest—$1,500. Invest this amount as it is paid. The second year you will realize in interest $90, the third year $180, the fourth year $210, and so on, and before the *seventeenth* year is expired, the congregation will have paid back the $25,000, and you will have realized in that time in interest on their annual payments, over $12,000, but little short of what an investment in government bonds would have paid in the same length of time. Even if you should die by that time and be called upon to render your account for this amount, at least you could do it with a good conscience, for you would have not only the principal in hand, but report the interest paid in advance, besides the gain of over $12,000. Come on, then, you who have been looking out for a good investment; but not too many of you; the amount of stock is limited.

As for the remaining mortgage all that is for the present demanded is $10,000. Add to this $1,200 for an English pastor, and all the requirements of the case are met. Nor is this, indeed, such a great work for that "Sleeping Giant" down East, backed up by the other "Wide Awakes and Fast Asleeps" of the Church. The Synods will have to do in this department of Church work but little more than twice that which they did last year. Surely that would not be an exhausting effort. It was a little less than *ten cents* per member. Make it to average twenty cents this year and you have the required amount. Twenty cents is not too much per member for missions. Much more than this could be readily put to good use. But, then, how can the Church command anything like that amount, when some of her wealthiest congregations do not average more than that for all benevolent purposes, some few giving, according to the reports of their own pastors, but *five* cents, some less still, some nothing at all?

Why, then, discouraged? Why let the Mission die? And you, ye ready writers, why not "once more take your pen in hand" and urge the people on? Was the *fifty-six* a stunner?

As ever,

ANXIOUS.

A FOREIGN MISSIONARY MEETING.

The Sunday-school and congregation at New Berlin, Pa. lately held a very interesting and profitable missionary meeting.

After an opening service, some members of the Sunday-school gave in dialogue form, a history of the origin and growth of Bethany Orphan Home at Womelsdorf. The parts were very naturally performed, and much information was easily and pleasantly given. The folks who don't take the Church paper, should have been there to hear some good reasons why members should take it.

The Classes then sent forward their alms for Foreign missions, in an envelope by the hand of one of their number; and later in the evening a general collection was lifted. The amount raised was $12.50.

Two addresses were delivered by Rev. S. M. Roeder and Rev. A. C. Whitmer, neighboring pastors. The first spoke of Rev. Ambrose D. Gring, our missionary in Japan; and the second spoke of Japan and our prospects there, giving an account of what our Church has done in the past, and what we now hope to do, answering some objections to foreign missionary work, and giving many interesting facts in regard to it.

Over the pulpit, against the wall, in neat letters of evergreen, were the significant words: DECLARE HIS GLORY AMONG THE HEATHEN, HIS WONDERS AMONG ALL PEOPLE. A number of wreaths and some delicate festooning made the church attractive.

Such services do much good. The pastor, Rev. S. Sydney Kohler, sees proof of this already among his young people.

PALATINATE COLLEGE.

Ursinus and Palatinate, two Reformed English colleges in eastern Pennsylvania, some time ago made an attempt to effect a union, because both had to contend with lack of funds. The negotiations proved unsuccessful. The reason was that the authorities of Palatinate did not desire to raise the united institution to a full standard of a college, but wished only to prepare their students for the higher college classes; but Ursinus was unwilling to part with the higher classes, and resign the Theological Department. She says it would lose its charter and property if it should do this, because its charter demands a full college. To this may also be added the desire of all schools for higher classes. Many a school might be better than it is, if it would confine itself more to instruction in lower classes. One can accomplish more by not attempting too much. Our Church should have ten times as many academies as colleges, and ten times as many colleges as Theological Seminaries, so that the seminaries might receive sufficient additions from the colleges, and the colleges from the academies. But if the academies desire to have their college classes, and at the same time theological studies, then the seminaries in order to retain their theological students, are obliged to provide college and academic classes in connection with the theological course. In this way unfortunately the power, the instructors and the money of the Church are scattered.—*Reformirte Kirchenzeitung.*

The above article is from that well known German periodical edited by H. J. Ruetenik, D. D., at Cleveland, Ohio. It speaks for itself, and very evidently commends Palatinate, since she is just such a one as the article says we need more of. But Palatinate is still more, and as a former student of the college for nearly five years, I desire to present Palatinate to your readers, feeling that the Church under whose direct auspices she is, does not really and truly know her as she certainly deserves to be known.

Palatinate has been established for fourteen years, and during this time she has prepared a very respectable number of students for Franklin and Marshall College at Lancaster. But while she has been and still is a feeder to Franklin and Marshall, she has a distinct sphere of her own. The college is for both males and females. There is first an "academic course," which very adequately meets the desires of those preparing to teach public school or enter college. Next there is a "Ladies' Course," which compares favorably with any of the courses of the female institutions in the neighborhood. The "Scientific Course" is complete in itself. Then there is a "Musical Course," which has long been the pride of the college, and many of the graduates in this department have already made themselves felt. The aim is to give a thorough musical education, but philosophically and æsthetically, students may confine their attention exclusively to music, or may connect with it subjects in the other courses. Upon completion of any of the last three courses a diploma will be granted. The "Classical Course" is the principal course, in which students are prepared for other colleges up to the Junior year. To show the thoroughness of it we need but say, it is a copy of the course pursued at Franklin and Marshall College up to the Junior year. Upon the satisfactory completion of the whole or part of same students receive certificates to that effect, which admit them without further examination to the same relative position in Franklin and Marshall College at Lancaster. The representatives in this department are numerous. Yale, Wesleyan University, Lafayette, Franklin and Marshall, Gettysburg, Muhlenberg and many other colleges have had, and most of them still have, students from Palatinate, and we feel proud to say not one has thrown any discredit back upon his alma mater; but the reverse—they have held honorable positions in their respective classes.

Palatinate has never made strenuous endeavors to attract students to her halls by way of an overplus of petty inducements or superabundance of shallow advertisements. But she has been doing her work in a quiet way. To prove that she has been an important agent in the Reformed Church, and is yet, let us look at some statistics. During the year 1873 there were 181 students in attendance; in '74, 209; in '75, 208; in '76, 180; in '77–78, 164; in '78–79, 141; and at present she is nearing 100. The decrease will be accounted for by the panics through which she struggled. In the midst of the panic the number fell to about 60; it remained there only for a very short time; she began to increase with the times, and I am informed that the prospects for the Spring session are more encouraging than for some time

As one who has had some knowledge of Palatinate's workings, and who is a member of the Reformed Church, I can heartily recommend her to everybody as worthy of any patronage. Catalogues I suppose can be had upon application to the President, Rev. Geo. W. Aughinbaugh, D. D., Myerstown, Lebanon Co., Pa. A. M. V.

Lancaster, Pa.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

We are sorry to learn that Dr. Wiehle was prevented by sickness from attending to his service on Palm Sunday, and that the confirmations in Mt. Salem Church had to be postponed. Rev. F. Fox supplied Dr. Wiehle's pulpit on that day.

SYNOD OF THE POTOMAC.

The Third Reformed Church, corner of Paca and Saratoga streets, recently celebrated the first anniversary of the present pastorate. Rev. C. Clever preached the sermon. The Sunday-school occupied the galleries and sang several hymns, adding much to the interest of the exercises. This church and Sunday-school are both in a flourishing condition. The actual membership at the beginning of the pastorate was 121. During the year 105 have been added by certificate and confirmation. The Sunday school has more than doubled its numbers. The congregation gave a handsome collection for foreign missions as a thank-offering for the Divine favors of the past year. It is only a little over a year ago since St. Paul's Reformed Church was formed by members who went out from this church, and is also now in a growing and healthy condition under the pastoral care of Rev. M. L. Firor.—*Baltimore Sun.*

WESTERN CHURCH.

From the *Christian World* we glean the following; "Rev. Dr. Loucks was installed pastor of the Valley charge (constituted of David's and Hawker's congregations of the former Mt. Zion charge) on the evening of February 24th. Rev. W. McCauhey preached the sermon, and Rev. W. A. Hale delivered the charge to the people.—The members of the congregation at Lewisburg, Ohio, made their annual donation visit to the pastor, on Wednesday, 10th inst.—Nineteen members, seven of whom are heads of families, were lately added to the Twin Lake congregation, Marshall charge, of which Rev. J B. Henry is pastor.—Rev. S. F. Hershey was installed over Claypool charge, Ind., on the 7th of March. Rev. W. H. Zeigler preached the installation sermon, and Rev. J. B. Henry, conducted the liturgical services. Twenty-seven persons have lately been added to the congregations.—Rev. A. E. Baichly writes from Liberty Centre that there have been eight accessions to Mt. Zion congregation, and several to St. Michael's. He was assisted by the Rev. S. F. Hershey in a series of meetings recently held.

Married.

On the 18th inst., by the Rev. J. D. Detrich, Mr. Daniel H. Maguire to Miss Annie F. Coulston, all of Whitemarsh, Montgomery, Co., Pa.

On the 16th inst., in the Reformed church, by Rev. Dr. A. H. Kremer, Mary, youngest daughter of Ephraim Conmar, Esq., of Carlisle, to R. Harris Gearhart of Sunbury, Pa.

At the residence of the bride's father, on the 24th of January, by Rev. J. A. Smith, Mr. Lewis Coffis to Miss Nancy Schoonover, all of Linn Co. Iowa.

By the same, February 5th, Mr. Frederick T. Richards to Miss Hannah C. Minehart.

By the same, on the 9th of March, at his residence Anamosa, Iowa, Mr. George W. Schoonover to Miss Nellie M. Story.

By the same, on the 11th inst, at the residence of Elder A. Bruner, Boulder, Pa., Mr. John Arnold to Hannah C. Bruner.

At the same time and place, by the same, Rev. J. Hahn to Miss Anna M. E. Bruner. Rev. Hahn is at present pastor of the Presbyterian mission at Buffalo Park, Kansas. The happy couple will start in a few days for their frontier home in the West.

THE MARKETS.

Philadelphia, March 20th, 1880.

[The prices here given are wholesale.]

FLOUR.	Wheat, Superfine	$ 4.75@5.10
	" Extra Family	6.37½@6 50
	" Fancy	7.50@8 50
	Rye	4.87½@5.00
	Corn meal	2.45@3.12½
	Buckwheat meal per 100lbs	1.60@2.00
GRAIN.	Wheat, White	1.44@1.45
	" Red	1.44½@1.45½
	Rye	91@92
	Corn, Yellow	56½@56½
	" White	55@60
	Oats	50@50½
	Barley two rowed	65@73
	Barley Malt, two rowed	80@90
GROCERIES.	Sugar, Cuba	7½@7¾
	" Refined cut loaf	9½@10
	" " crushed	9½@10
	" " powdered	9½@9½
	" " granulated	9½@10
	" " A	9½@9⅝
	Coffee, Rio, gold	11½@16½
	" Maracaibo, gold	16½@18
	" Laguayra, gold	14½@17
	" Java, gold	25½@26
PROVISIONS.	Mess Pork	12.62½@12.75
	Dried Beef	12@13
	Sugar cured Hams	9¾@11
	Lard	7@7½
	Butter, Roll extra	23@25
	" Roll Common	14@16
	" Prints, extra	30@35
	" " Common	17@21
	" Grease	6@7
	Eggs	13½@14
SEEDS.	Clover, per 100lbs	7.00@7.14
	Timothy, per bushel	3.12@3.25
	Flax " "	1.80
PLASTER.	White	3.00@3.25
	Blue	2.50@3.05

Youth's Department.

AN EASTER HYMN.

BY NATHANIEL W. CONKLING, D. D.

O tell it far and near,
Spread the glad news abroad,
That Jesus Christ, the Father's Son,
The everlasting Word,
Is risen, risen from the dead,
Risen; our ever-living Head.

The Day-spring from on high
That visited the earth,
The Light of Heaven which dawned
In Jesus' wondrous birth,
Hath shined o'er all the world around,
Since "Risen" is the joyful sound.

In heaven itself the Light
Which gladdens all its scenes
Streams from this Sun of righteousness
With healing in His beams;
For He, who rose, went up on high,
And reigns forever in the sky.

Oh, risen Lord, our God,
Dispel all darkness soon,
Come quick to this abode,
And turn its night to noon;
Shine into every dark recess,
O risen Sun of righteousness.

Jesus, with Thee we rise,
With Thee ascend on high,
With Thee reign in the skies,
Sharing Thy majesty;
Our body like to Thine shall be,
When sounds Thy trump of jubilee.

—*New York Observer.*

SOME EASTER OBSERVANCES.

BY GODFREY A. HUDSON.

Easter is the name given in English to the festival which the Christian Church in nearly all its branches celebrates in commemoration of the Resurrection of our Saviour on the third morning after His crucifixion.

There is some question as to the origin of our word "Easter." Some will have it that it comes from the old Northern *Eostre*, the goddess of Love, in whose honor a festival was celebrated in the month of April, which was thence styled *Eostremonath*, "Eostre's month," and some fanciful writers have tried to identify this goddess with the Phœnician Astarte, and the Cyprian Venus. But in the judgment of the soundest authorities our Easter, and the corresponding German *Ostern*, are simply the old Saxon *Oster*, from the verb *osten*, "to rise," meaning simply the "rising," that is, of our Saviour from the tomb.

This sacred festival, called by old writers, "the queen of festivals," has been observed from a very early period —indeed, we cannot go back to a time in Christian history when its observance was not general among believers. There were, however, many long and bitter controversies as to the proper day. One party, holding that like the Passover, it should be observed on the 14th day of the first Jewish month, that is, of that lunar month, the 14th day of which either falls on or next after the vernal equinox. The adherents of this doctrine were styled *Quartodecimans* or "fourteenth-day men," or sometimes "Judaizing Christians." The great majority came in time to hold that the "Christian Passover" was in commemoration of the Resurrection of the Saviour, and should therefore be celebrated on the Sunday next following the Hebrew Passover. The controversy was long and bitter. Councils were held; but the matter remained an open question until 325 A. D., when the Council of Nice formally decided it by directing that the observance should be on the Sunday following the full moon which happens upon or next after March 21st; but if the full moon happened on Sunday, then the next Sunday was to be observed. Thus Easter Day may fall upon any Sunday between March 22d, and April 25th, both inclusive. There are rules, somewhat complicated, by which Easter Day for any year may be ascertained; but we imagine that most persons do not take the trouble to make the calculation for themselves, but are content year by year to find out by the Almanac, or by the tables in the Prayer-Book, on what day Easter falls, and consequently all the other movable feasts and fasts, whose time is regulated by that of Easter. It should be borne in mind that after an interval of thirty-eight years, or two full Metonic cycles of the moon, the day comes back to what it was at the beginning of the period, except as it is modified by omitting to insert an additional day into certain years which would be leap years according to the general law that every year the number of which is divisible by 4, without a remainder, is a leap-year. This is done in order that the entire accumulation of errors in the common calendar shall never exceed an entire day.

In nearly all the countries of Christendom the recurrence of Easter has been from time immemorial celebrated by religious ceremonies and popular sports and observances. It is not necessary here to describe the strictly religious observances of the day as practiced among us by those which, by way of distinction, we may denominate "ritualistic" denominations, and measurably, and we think increasingly by others. "Easter flowers," and "Easter-eggs," are familiar to us all. But there are numerous curious popular observances and customs which have in various countries sprung up in relation to this day.

Among the most general of these popular observances is that of making presents of eggs, colored and otherwise ornamented, on this day. In a royal roll of the time of Edward I. of England (about 1300) is an entry of eighteen pence for the purchase of four hundred eggs to be used for that purpose. This entry is of no little historical value, as giving some clear indication of the relative value of money in that and the present time. Long ago, as now, a sort of Easter game was practiced by children, consisting in testing the strength of the shells of their respective eggs by striking them together. In some parts of Ireland there is a superstition that the sun dances in the sky on Easter morning. This belief was once prevalent in England; so much so that Sir Thomas Browne, in his famous "Inquiry into Vulgar Errors" (about 1650) thought it worth while to say gravely that this belief rested on no valid grounds. In some of the northern counties of England a custom still exists, in virtue of which the men parade the streets on Easter morning, and claim the right of lifting every woman three times from the ground, and receiving in guerdon a kiss or a silver sixpence. On the next day the same privilege is claimed by the women from the men. We imagine that in either case the alternative money fine is rarely paid. A few out-of-the-way Easter observances deserve special mention, on account of their oddity:

At Noble, a considerable town in Southern Africa, sometimes styled "the African Rome," ceremonies are performed in which Christian ideas are strangely commingled with vestiges of the old heathen superstitions. Here on Easter morning is celebrated the *Festa del Señor de los Temblores*, the "Festival of the Lord of Earthquakes." The public plaza before the cathedral is hung with garlands and festoons, and all the bells ring out their loudest peals. The images of the saints, freshly robed and decorated, are brought from their shrines. Those of the Madonna, of San Christoval, and of San José are especially honored by all the Marias, Christophers and Josephs, who are named after them. But on this occasion all others are cast into the shade by the miraculous crucifix of "the Lord of Earthquakes," which is supposed to have the power of protecting the town from this fearful disaster. This miraculous image is borne in long procession through all the main streets; and after it has thus been duly honored, the parti-colored devotees rest assured that they are for the rest of the year tolerably safe from having their houses tumbled about their ears. And as even in that shaky region earthquakes are not of daily occurrence, every day upon which one does not occur is set down to the credit of the image; and at the end of the year the credit side of its account is of course largely in excess.

In Alsace there is an ancient custom for young men and women to institute from house to house a search for Easter-eggs, which are held to be a lawful prize for any one who can find them. The owners of the eggs are indeed particularly careful not to hide them in places where they cannot be found by diligent search. At the Easter of 1872, in some parts of the province which had not been annexed to Germany, a curious variation was enacted. A couple of young men, in holiday attire, and bearing a huge basket, went from door to door, begging for Easter-eggs, which it was announced were to be sold, the proceeds to be devoted towards payment of the fine imposed by the Germans upon the French. Something of the kind had been anticipated. Never before were eggs so plentiful or so gayly ornamented; and the proceeds of this novel financial operation amounted to quite a considerable sum.

The custom of blessing articles of food on Easter Day is common in many parts of the Continent of Europe; nowhere more so than in Bavaria. The ceremony here is very simple and quite touching. Before and around the high altar gather women and children with their neat, white covered baskets. Eggs and cakes are predominant, the latter not unfrequently in the form of a lamb. The priest, after pronouncing a short formula, descends and walks through an avenue which has been left for him, sprinkling holy water right and left over the food, which is then carried home by the owners of it.

Important as Easter is in the Western churches, it is far more so in those of the East; notably in Russia, and most especially in the capital. "No one," says an observant traveler, "has seen St. Petersburg, who has not been there on Easter." Into Easter week are in a manner concentrated not only all that we consider appropriate for that festival, but also much of our Christmas and New Year's. The rules of the Greek Church are especially rigid in the matter of fasting. Their Lent, instead of our forty days, lasts seven full weeks, during which not only every article of animal food is strictly forbiden, but also eggs, milk, butter, and even sugar; for there may be left in this some portions of the animal matter used in the process of refining. The more rigorous also abstain from fish during the first and last weeks of Lent, and on Tuesdays and Thursdays of the other weeks.

But before the commencement of the fast comes a season of high carnival, called the *Masslänitza*, or "Butter-week," into which seems to be an attempt to concentrate the consumption of all the butter which would ordinarily have been consumed during the succeeding seven weeks. The standard dish upon all true Russian tables during "Butter-week," is *blinni*, a kind of pancakes mixed up in butter, fried in butter, and eaten with butter-sauce.

But as Lent draws to a close, all are on tiptoe for the coming change. Notably the egg-market begins to rise; for in Russia, even more than with us, it is the wont of everybody to make presents of Easter eggs. This has given rise to a very pretty custom of presenting imitation eggs of every variety of material and frequently most elegantly ornamented. The imperial glass-works produce an immense variety of such, with cut flowers and figures, designed for presents from the imperial family.

The evening before Easter Sunday comes, and as midnight approaches, the churches begin to be thronged. But until the midnight bell has sounded, they are dimly lighted and not a priest is visible. As the last stroke rings out, the lamps are lighted and the doors of the "sanctuary" are flung open, while the Easter-song peals loud and clear: "Christ is risen! Christ is risen from the dead!" Everybody in the congregation grasps the hand of everybody else; everybody kisses everybody with whom he has even the slightest acquaintance; while all the church-bells are ringing their loudest, and cannons are booming, and rockets hissing in every street. Meanwhile in front of the churches or within them the ceremony of blessing food and household utensils has begun.

All this having been got through with, then come visitings and banquets, bowings, handshakings, and embracings. All Russia fairly breaks out into a deluge of kissings. Every member of a family kisses every other member. Everybody salutes every one whom he knows with a kiss and a fervent *Christohs vosskress!* In the public offices all employés, high and low, salute each other with an Easter kiss. So too in the army. The general kisses the colonels, the colonels kiss the captains, the captains kiss the privates, man by man. The Czar is on this day the most kissed and kissing man in the empire. Naturally he must salute his own family, household attendants, and members of the Court. But this is not all. When he leaves the palace, he kisses the sentinels on duty. On parade, he kisses not only the officers of the guard, but also a select body of the privates, who stand as representatives of their comrades. So that vicariously at least every soldier has been kissed by the Czar.

So, amidst universal smiles, handshakings, kissings, and joyful exclamations of "Christ has arisen!" passes the Russian Easter festival. But there is another side to it. Ample amends are naturally made for the abstinence of the long Lent, by unlimited indulgence in the long-forbidden animal food, and especially in copious libations of fiery *vodki;* abundant evidences of which may be seen in the crowds of unprofessional street-sweepers who meet the eyes of the early riser. For there is a very salutary Russian ordinance, that every person, male or female, high or low, who is found drunk in the streets shall be set to sweeping them for a certain number of hours.—*Selected.*

EASTER EGGS.

Dear Grandpa Lee, with little Grace,
Followed the path-way to the mill;
Bright daisies starred the shady lane,
And now and then a bird would trill.

Once, when a birdling spread its wings,
She said, "All things are fair and gay,—
The sky so blue where birdie sings!"
Said grandpa, "This is Easter Day."

Thus happily they onward went,
Till Grace cried, "There is little Kate,
And Frank and Nellie, too—and oh!
Nell's swinging on the garden gate!"

As Grace and grandpa came in sight,
The little ones to meet them sped,—
Their eager, prattling lips apart,
Eyes flashing bright and cheeks rose-red.

"Oh, grandpa! in the hedge we've found
Four Easter eggs, all colored blue;
They're in the sweetest little nest;
We want to show our prize to you!"

Said grandpa, "Touch them not, my dears;
Those eggs God died with colors rare;
The mother-bird will soon come back,
And guard her nest with loving care,

"These Easter eggs, in leaf-hid nests,
Imprison countless song-birds bright,
That soon will break the tinted shell
And rise and sing in joyous flight."

—*St. Nicholas.*

WINGED FREEBOOTERS.

The great goshawk, a bird in a coat of blackish-brown covered with blotches of black and reddish-white, is a terrible enemy to wild rabbits, hares, and squirrels, and to all the small feathered inhabitants of field and forest. It is about two feet long, and although it is not a bird of very rapid flight, its cunning and strength are such that its prey rarely escapes. Should the terrified hare hide itself in some thicket, the goshawk patiently perches on an elevated branch near at hand, where it will wait hours, motionless, until the poor hare, thinking its enemy departed, ventures from its retreat, when in an instant it is swooped down upon, and struck dying to the ground.

Goshawks are found in the Middle and Western States during the autumn and winter. In the summer they go far to the northward to rear their young. They build a large nest of twigs and coarse grasses on some lofty branch of a tree, and lay three or four eggs of dull, bluish-white slightly spotted with reddish-brown.

These savage birds are very common in Maine, where they make great havoc among the flocks of wild ducks and Canada grouse, and will even, when driven by hunger, venture an attack on the fowls of the farm-yard. Its sharp eye always gleaming and on the alert, the goshawk sweeps over fields and woods, changing its course in an instant by a slight movement of its rudder-like tail whenever any desired prey is sighted. It is the most restless of birds, and is almost constantly on the wing, seldom alighting except for breakfast and dinner.

Audubon relates a curious instance of sagacity in a goshawk, which he himself witnessed. A large flock of blackbirds flying over a pond were pursued by one of these birds, which, dashing into the flock, seized one after the other of the poor little victims, apparently squeezing each one with its powerful talons, and then allowing it to drop on the surface of the water. Five or six had been captured before the fleeing blackbirds gained the shelter of a thick forest. The goshawk then swept leisurely back, and with graceful curves descended to the pond and collected its victims, taking the dead birds one by one and carrying them away as if laying up a store for its evening meal.

Instances have been known where this bird has itself fallen a victim to its own designs. Dead goshawks have been found with their talons hopelessly entangled in thorn and furze bushes, upon which they had pounced with the object of seizing some little rabbit or squirrel which had sought shelter beneath the undergrowth. A hunter once witnessed such an occurrence, the rabbit scampering away in safety across the field, while the great bird remained entangled in the bush. The hunter forbore to shoot at the little rabbit which had made so fortunate an escape, and killed the wicked bird of prey instead.

Goshawks are found in nearly every portion of Europe, and have sometimes been trained to assist in hunting; but as they are more ferocious than the falcon, they are less easily controlled, and are always on the watch to regain their liberty.

A smaller variety of the great hawk family, but one spreading equal terror among small birds, is the sparrow-hawk, a bold, provoking bird, with dark brown back and wings, and breast of rusty brown or grayish-white crossed by narrow bars of a darker tint. The sparrow-hawk feeds mostly upon small *birds, but it will also catch moles, field-mice*, and even grasshoppers. It flies low, skimming along but a few feet from the ground, its sharp little eyes always on the watch for prey.

When tamed, the sparrow-hawk becomes affectionate toward its owner, but will rarely accept civilities from any other person. One of these birds, which had been tamed by a lady, was accustomed to perch on the shoulder of its mistress, and eat from her hand. It was intensely jealous, and would fly savagely at any one to whom its mistress showed the least favor. This particular pet proved as troublesome as a thieving cat, for was any fine fat chicken or partridge left lying on the kitchen table, if the cook's back was turned for a moment, the prize was either mangled or borne away to a hiding-place by the mischievous bird.

The sparrow-hawk is not a nest-builder, but will usurp the nest of the crow or some other large bird. If a deserted nest can be found, the sparrow-hawk will immediately take possession; but if no such presents itself, this bad-hearted, quarrelsome bird does not hesitate to depose the rightful owner, and proceed to occupy a home to which it has neither right nor title.

The sparrow-hawk, the malicious hen-hawk, and cruel pigeon-hawk, are very common throughout the United States and Europe.—*Harper's Young People.*

Pleasantries.

An exchange calls a tack on a chair-seat a "harbinger of spring."

It is said that the spring style of the common hand-organ has only one stop. It begins in the morning and stops at night.

"John, what odor is that?" "Cloves, love." "But that other?" "Allspice, my beloved." "But isn't there another?" "Yes, apples, belovedest." "Just one more?" "Raisins, my most belovedest." "Well, John, if you'd only drink just a little brandy, now, I think you would make a good mince-pie."

Religious Intelligence.

Home.

The report of the Protestant Episcopal Church of Maine for the last year shows that there has been an actual loss in membership. The whole number of communicants reported in 1878 was 2,115; in 1879 the whole number is 2,107. In four years the gain has been less than 100, the whole number reported in 1875 having been 2,014.

There is some complaint that the ministerial delegates elected to the Methodist General Conference include too large a proportion of the officers of the Church. That this complaint has some basis to rest upon is shown by an examination of the list of delegates chosen by the fall Conferences. Of 132 delegates elected 80 are Presiding Elders, 19 are editors and other non-itinerants, and but 33 are pastors.

The Methodist Episcopal Church had, at the close of the year 1879, 1,524,006 members and 176,296 probationers. The gain in members for the year was 21,608, and the loss in probationers 15,467; so that, taking the total of members and probationers—1,700,302—the net gain for the year was only 6,146. The number of churches was 16,955, which shows an increase of 395. The value of the churches is estimated at $62,520,417, being a decrease of $6,228,741 from the previous years.

The *Congregational Year-book* for 1880, just published, states that 74 ministers died in 1879, of the average age of sixty-eight years, the seven theological seminaries had 298 students, and there were 3,674 churches—an increase of 54—of which 898 have pastors, 1,893 acting pastors, 200 are regularly and 683 irregularly supplied. There are 3,585 ministers and 389,920 members, the net gain for the year being 7,266. Of the total of members 249,349 are females, and 128,224 are males. The Sunday-schools have 437,505 scholars. The benevolent contributions amounted to $1,098,691, and the ordinary expenditures to $2,594,228.

The report of the Drew Theological Seminary, presented to the New Jersey Conference on Wednesday, shows that the institution is in the thirteenth year of its history. It has graduated 192 students, who are now distributed over the home and foreign fields of the Church. There are at present in attendance 105 students, 7 of whom are from the Eastern States; 60 from the Middle States; 7 from the Southern States; 22 from the Western States; 7 from our Foreign Mission fields; and 1 from the District of Columbia. The course of study requires three years, and there are thirty-three members of the Senior Class; 30 in the Middle Class; 31 in the Junior Class, and 11 pursuing special studies. Of the whole number of students, 47 are graduates of 28 colleges and universities. The whole Endowment Fund of the Seminary was swept away in 1876 by the failure of the late Daniel Drew, though his total actual gifts in buildings, land, and library, amounted to $600,000. Endeavors have been made ever since to restore this endowment, and during the past year $70,000 have been added to it, making a present total of $280,000. To collect this sum, no expense has been involved. The Seminary has employed no financial agent, and no money has been borrowed. The property, valued at $250,000, and embracing 7 buildings and '90 acres of land, has not been mortgaged, but is in the full possession of the Methodist Episcopal Church. The Endowment Fund, by the revenue which it yields, is designed to furnish gratuitous instruction to young men called to preach the gospel.

Abroad.

The Theological College of the Evangelical Society of Geneva contains thirty-five students preparing for the ministry.

A London publisher offers an edition of the New Testament for 2 cents, and says he can make money selling it for that price.

The Bulgarian Bishops will hold a synod at Tirnova in May to decide whether it is desirable to unite the Bulgarian Church with the Russian.

The Methodists are increasing rapidly in Sweden. During the past few months revival meetings have been held, generally with large results. In one place sixty new members have been received.

December 16th, in a small city in Eastern Bohemia, thirty-one persons were fined $2.50 each for attending a Bible service not connected with the State Church. The leader of the meeting was fined $12.50.

The Swiss Federal Government has refused a demand of the Roman Catholics that three ecclesiastical days—Epiphany, the Purification, and the Immaculate Conception—be declared legal holidays, so that all Catholics can observe them.

The number of Protestants in France does not exceed 650,000. Of this number 560,000 belong to the Reformed Church, 80,000 to the Lutheran, and 10,000 to other bodies. In German-Austria there are 367,000 Protestants, of whom 249,000 are Lutherans, and 118,000 of the Reformed Church; but these figures represent only 10 per cent. of the population of that country.

In illustration of the improved feeling of Mexicans towards Protestant missionaries, it is stated that "a missionary recently passed the night in the town of Ahualulco, where the Rev. Mr. Stevens was murdered by a mob in 1874. He slept on the bench where, the dead missionary had been laid, and was guarded during the night by the man who led on the mob that killed Mr. Stevens."

On the occasion of the reception at the Vatican in honor of the great theologian, St. Thomas Aquinas, the principal feature was the address presented to his Holiness the Pope by the American Cardinal, Archbishops and Bishops of New York, Boston, Philadelphia, Brooklyn, Buffalo, Albany, Ogdensburg, Newark, Providence, Hartford, Scranton, Harrisburg, Erie, and Pittsburgh. In this address the signers declare their steadfast adherence to the tenets of the "Encyclical Œterni Patris," which relates to the philosophy of St. Thomas. A large number of dignitaries and deputations from all parts of the Catholic world congregated to congratulate his Holiness in adopting the philosophy of St. Thomas Aquinas. Certain manuscripts of the famous divine, which were recently discovered at the Monastery of Subiaco, were presented to the Pope.

The Latest Sect in England is that of the Danielites. It had its rise in 1876 and its founder was T. W. Richardson, a student of medicine and a vegetarian. The organization has a form of initiation, degrees, badges, scarfs, and all the paraphernalia of a secret society. The person who desires to become a member takes a solemn vow to abstain entirely from fish, flesh and fowl, from spirituous and malt liquors, from snuff and tobacco. When this promise has been taken and a solemn pledge of secrecy given, the candidate is ushered into the "garden," which is the Danielite name for lodge. The head of each garden is called the chief gardener. The sect has no theological system. A member may believe what he chooses so long as he affirms the existence of a supreme being and maintains a vegetable diet. The initiation is two shillings. It is said that the order has many adherents and is spreading in England.

Some very interesting facts have been gathered into an article on the endowments of the Church of England by the *Guardian*, of London. These endowments—that is, the annual value of the lands, invested moneys, and payments in lieu of titles—amount to a total of £4,200,000. Of this sum less than half (about £1,950,000) came to the Church before the Reformation. The remainder, about £2,250,000, arises from what has been given her since the Reformation. Of this total sum £3,486,000, in round numbers, forms the endowments of the parochial clergy, giving them on an average about 70 shillings a week. The bishops and their archdeacons are paid £138,500 altogether. The Cathedral establishments cost £201,600. There are £6,000,000 or £7,000,000 besides which pass through the hands of her clergy and church officers, and represent parochial collections and subscriptions for various religious, educational, and philanthropic purposes, besides the large sums raised annually for church building, restoration, and repair.

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The other periodicals of the Harper's are widely known. We mention the *Bazar* particularly, as a great help to ladies in many ways. We express our pleasure in "*Harper's Young People*," from which we have recently taken interesting selections for our Youth's columns.

LITTELL'S LIVING AGE.—No. 1866, March 20th, 1880. Contents: Bishop Wilberforce, *Quarterly Review;* He that will not when he may. By Mrs. Oliphant. Part XII., *Advance Sheets;* British Lighthouses, *Edinburgh Review;* Adam and Eve. By the author of "Dorothy Fox." Part VI., *Advance Sheets;* Street Discords, *Saturday Review;* Poetry, Theo-Jingo-Machia, Laid By; Miscellany. Published every Saturday by Littell & Co., Boston.

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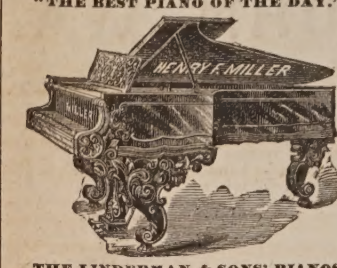

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Arr. Carlisle	9:00	2:35	6:15	10:10
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown	11:30	5:00	P. M.	
" Martinsburg	12:50	6:20		
DOWN TRAINS.	A.M.	A. M.	P. M.	P. M.
Lve. Martinsburg		7:00		2:00
" Hagerstown		8:25		3:25
" Chambersburg		9:30	1:00	4:33
" Carlisle	6:00	10:55	2:20	6:00
Arr. Harrisburg	7:00	11:55	3:20	7:00
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General News.

DOMESTIC.

Over 1,000,000 tons of ice have been harvested on Lake Champlain, and it is supposed there will be no scarcity of it during the summer.

One man, Michael Bachman, was killed, and three others seriously injured by a passing train, on the night of the 17th inst., at Annville, Lebanon Co., Pa.

During the past week there have been extended strikes among the puddlers in the iron mills in the western parts of this State, and among the piano-makers in New York.

The Committee on Claims of the National House of Representatives have unanimously voted that Gen. John A. Sutter, discoverer of gold in California, should have $50,000 awarded to him.

The arrest of Denis Kearney and the uprising of the people in favor of law and order has had a good effect upon the agitators of San Francisco. A number of Chinese are coming East to seek employment.

St. Patrick's Day was marked in this city by a parade of Catholic total abstinence societies, and a number of lectures and addresses were given in the evening, the proceeds of which went to the famishing Irish.

At the late commencement of the Medical Department of the University of Pennsylvania, held in the Academy of Music, some of the Freshmen went so far in singing "Saw My Leg off," when the "Meds" entered, that they were arrested by the police.

Messrs. Kemble, Petroff, Salter, Crawford and Rumberger, who were charged with using improper influences to secure legislation at Harrisburg, have plead guilty, and an effort will be made to secure pardons for them If these are granted, many people will fail to see why the same favors should not be extended to criminals of less political prominence.

A terrible disaster occurred in the village of Lincoln, Lancaster Co., Pa., on Saturday evening last. During an entertainment given by the Lincoln Lyceum, at which 500 persons were present, the floor of the room gave way, and five persons are reported as killed, and twenty others injured. Miss Annie Haas and Kate Brubaker are reported as among the killed. "The following are the names of some of the seriously injured: Mrs. Jacob Koeningmacher; Misses Alice Bowman, Ada Specker, Ada Miller, Laura Erb, Christy Finkbone; Sarah Campbell, both legs broken; Mrs. Stewart, one leg and one arm broken; Julia Mercer, arm broken; Arthur Hicks, both legs broken; Cyrus Dun, one arm and leg broken; Agnes Brockert, both arms broken and head badly fractured, aged 15 years; Susan Huges, arm broken; Addie Hyneman, arm broken and head fractured, aged 16 years; Sarah Boyer, ankle broken and spine injured; Rosa Dubery, arm and ankle broken; Daniel Miller, back and leg broken, aged 28 years; Annie Yoke, foot and arm broken, 28 years old. Many others were more or less injured, but on account of the excitement, the names could not be had.

FOREIGN.

Paris, March 8.—*Le Telegraphe* says the principal Jesuits are so persuaded Premier De Freycinet is in earnest that they no longer hope to remain in France, and are preparing to emigrate to Spain and Belgium.

Paris, March 18.—The *National* says a Cabinet Council has decided to enforce the decree of 1804, which provides for the dissolution of unauthorized religious Orders, and the formation of any fresh community without the permission of the Government.

London, March 18.—A despatch from Rome to the *Pall Mall Gazette* says: The Papal Nuncio at Paris has telegraphed to the Vatican that the French Government has decided to expel the prohibited religious corporations, but that the Government will advise the Pope of the particular measures that may be contemplated.

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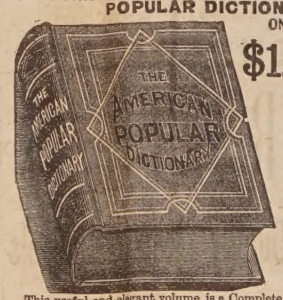

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